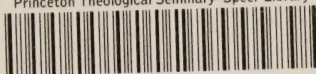


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Samuel Henry Kellogg

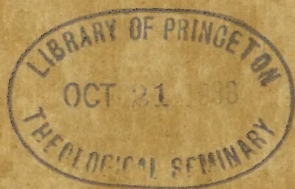
The Jews
or

Prediction and Fulfilment

An argument for the times

(Abridged)

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AN ARGUMENT FOR THE TIMES

KELLOGG

PUBLISHED BY THE
MILTON STEWART EVANGELISTIC FUNDS
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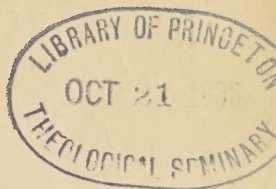
SAMUEL H. KELLOGG, D.D.

*Author of The Light of Asia and The Light of the World ;
Genesis and Growth of Religion ; A Handbook of Comparative
Religion ; The Book of Leviticus, Expositor's Bible Series ;
A Grammar of the Hindi Language, etc.*

This book may be had for 4 annas per copy from the C.L.S.,
Madras ; North India Tract Society, Allahabad ; Punjab Religious
Book Society, Lahore.

*Published by the
Milton Stewart Evangelistic Funds*

1927



PRINTED AT THE C. L. S. PRESS, PARK TOWN

MADRAS—1927

INTRODUCTION

THE REV. SAMUEL HENRY KELLOGG, D.D., was one of the most eminent scholars, theologians and missionaries of the last century. He was born in 1839 and graduated from Princeton in 1861 with highest honors. He graduated from Princeton Seminary in 1864 and that year came to India as a missionary of the Presbyterian Church. His work on the foreign field won him high esteem from his fellow workers and the people of the land. He was engaged both in evangelistic and educational work and for some time taught in the Theological Seminary at Allahabad. He wrote and published *A Grammar of the Hindi Language* which is still an authoritative work, and recognized by the Government of India as such. On the death of his wife after twelve years of work in India, he was compelled to spend a period of years at home for the education of his children. He was called to be the Pastor of the Third Presbyterian Church, Pittsburgh, and later to succeed Dr. A. A. Hodge as professor of Systematic Theology in the Presbyterian Seminary at Allegheny, now known as Western Seminary. His ability as a teacher was most marked and he was greatly beloved of his students. As he had been from his early life a convinced Premillennialist, and feeling that his views were not shared by his fellow Professors nor the Directors of the Seminary, he deemed it his duty to offer his resignation, which he did of his own choice. He was very soon called to be the Pastor of the St. James Square Presbyterian Church of Toronto, where he continued in a very acceptable and fruitful ministry for six years until in 1892 he returned to India on the urgent invitation of the British and Foreign Bible Society and

the North India Bible Society and the Presbyterian Mission Board, to undertake the re-translation of the Old Testament into Hindi. He carried on this work for over six years, and was called to the higher sphere just before this work was completed. The Rev. Drs. Hooper and Lambert who had laboured with him were enabled to complete the task, and said that to the very last they were accustomed to settle points on which they differed by conforming to what long acquaintance with Dr. Kellogg assured them his opinion would have been.

As an inspirational preacher and expositor of the word, linguist, grammarian and scholar, Dr. Kellogg possessed unusual gifts. He was an accomplished Hebraist and Orientalist, and was a Member of the Eighth Congress of Orientalists; of the Senate and Examining Committee of Knox Divinity College; and highly honored in many other ways.

GUJRANWALA, PUNJAB }
January 1, 1927.

H. S. NESBITT.

FOREWORD

I TAKE up my pen with a heart full of loving memories of Dr. Kellogg—memories brought back afresh while reading again and again this book of his with a view to its abridgement. Those who like myself had the privilege of often hearing him open the Scriptures could truly yet reverently say—‘Did not our heart burn within us as he talked with us by the way and while he opened to us the Scriptures?’ His *Exposition of the Book of Leviticus*, one of the series edited by Sir William Robertson Nicoll, although written forty years ago, is one of those commentaries which students of the Scriptures still study and read again and again. His *Hindi Grammar* after fifty years is still the standard grammar of that language. His three books on Comparative Religion have not been superseded. His analyses of modern tendencies read like present-day treatises. Of what other writer of forty years ago can this be said?

In the preparation of this abridgement I have had much helpful conference and correspondence with the Rev. Henry S. Nesbitt of the Theological Seminary of the United Presbyterian Church, Gujranwala. Mr. Nesbitt was loath, as indeed was I, to see this book cut down from nearly 300 pages to 100, but at last it was decided that for the present at least we must be content with an abridgement. This means that no additions or notes other than Dr. Kellogg’s have been included in the abridgement. So clearly had he gathered from the study of the Scriptures more than forty years ago the things which have happened to the Jewish people during recent years that it might well be believed that many pages of the book had been written

within the last few years, especially the changes since the Great War as anticipated by Dr. Kellogg. Instead of adding notes here and there to bring the fulfilment of predictions concerning the Jews up to date, Mr. Nesbitt has written an additional Chapter (Chapter VI)—in which he shows how Dr. Kellogg found in the Scriptures long ago the things which are happening even now before our eyes. Dr. Deissman says that since the Great War the Bible has become a new book to him—not a series of detached documents to be dissected but a message to be received and lived. Many years ago a Christian student in Harvard University who had drifted away from the Scriptures was brought back to faith in Christ by reading this book by Dr. Kellogg. In preparing this abridgement my confidence in the inspiration of the Scriptures has been confirmed. Whatever our theory as to the inspiration of the writers of the Christian Scriptures may be it must account for the fact that they foretold many events hundreds of years before they took place—events that only one who is omniscient could foresee and reveal, and only one who is omnipotent could bring to pass. Hence the knowledge of these events must have been communicated to the writers by the One who is omniscient and omnipotent. And so we do well to take heed to these words of prophecy which shine as a lamp in a dark place until the day dawn—the day when our Redeemer, the Lord Jesus Christ, according to promise and prophecy, shall appear in glory and power. Amen: even so come, Lord Jesus.

J. J. LUCAS.

PRESBYTERIAN MISSION,

ALLAHABAD

February 12, 1927.

PREFACE¹

PUBLIC attention has of late years been called to the Jews in a degree quite unusual, if not, indeed, without a precedent in history. The rapid rise of that nation to notable power and influence in a large part of Christendom, and, with this, the intensity of anti-Jewish feeling in Russia and elsewhere, have combined to excite a new interest both among Christians and unbelievers, and awaken an unwonted and still growing spirit of inquiry touching all that pertains to this ancient and remarkable people.

The present work is offered to the public at the suggestion of many friends who have shared with the author a strong conviction that the facts concerning the Jews which are presented in the following pages have a decisive bearing on certain exceedingly important questions much debated in our day, and also a belief that in view of the present interest in the Jews an argument based upon these facts may well have a special fitness to our times.

First among these weighty questions which occupy the public mind—both as to its intrinsic consequence and the degree in which it is agitating Christendom—is the question whether or not the Bible is in very truth the infallible Word of God. No one, whatever his opinion in the matter, can doubt for a moment that next after the question of the being of God, none can possibly outweigh this in importance. The controversy on this subject, in the form in which we have it in our day, involves not only the fact, but even the possibility of a supernatural revelation. That the Scriptures do claim to be such a revelation, no man can doubt. The

¹ Preface to the Edition of 1883.

writers in the several books claim to be speaking and writing, not their own word, nor in their own name, but God's Word, in God's name.

In support of this claim they appeal, moreover, to miracles wrought and predictions of the future fulfilled. With all this, however, our modern scepticism makes short work. Antecedent to all examination of the testimony, it is often frankly declared that if it shall bear witness to anything miraculous, then it must be rejected, because, according to the modern view of the world, it is settled that a miracle is an impossibility. In like manner, what profess to be predictions of the future cannot be really such, because, again, the supernatural is impossible. These postulates having been laid down, all the resources of extensive learning and an ingenuity, often truly marvelous, are employed in the way of exegesis and literary criticism to discredit and break down that testimony to the reality of supernatural interventions in human affairs, of which the Scriptures are so full. How much success this assault upon the faith of Christendom is having, the general unsettlement of an absolute faith in the infallible authority of the Holy Scriptures very sadly testifies. As the result of exegesis and criticism of this unbelieving sort it has come to pass, that whereas in former days Christians were accustomed to rely very much in proof of the inspiration of the Scriptures upon the argument from fulfilled prophecy, a feeling has grown up of late that the argument is at least a very doubtful one, and has not the practical value which it once had. In consequence of this impression, that line of defence has latterly been much neglected. In the judgment of the author this is much to be regretted. He believes that good men do not wisely in thus practically giving up this argument to the enemy. However individuals may have sometimes erred in their application of prophecy to the events of history, yet surely the misuse of

an argument is no good reason for casting it aside. So far from the argument from prophecy not being suited to our time, in point of fact no argument could well be more so. No argument so directly and squarely faces the issue which is raised by modern unbelief. We are told that the supernatural and, therefore, divine prediction of the future is impossible. This, as every one knows, is made the fundamental postulate of the destructive school of Biblical criticism. Surely the best conceivable answer to this denial of the possibility of the supernatural must be to oppose to theory, fact.

Let us demonstrate, if possible, that, all theories to the contrary notwithstanding, fulfilled prediction is a fact. If we can but show that there are clear predictions in the Scriptures which were undeniably written long before any events to which they could refer, and that under such conditions that mere human shrewdness could not have anticipated their fulfilment; and that, moreover, events corresponding to the predictions have really occurred in history under conditions such as preclude the supposition of a coincidence which is merely accidental; then surely we have shown that there was in the prophets a foreknowledge more than human, and have demonstrated the actual occurrence of a supernatural revelation from God to man. But if this be proven, even for a solitary instance, then the theory which declares the supernatural to be impossible is thereby refuted, and the fundamental principle upon which the whole work of the destructive criticism has been based disappears as the baseless fancy of a false philosophy, which cannot be allowed the slightest value as a canon of historical criticism.

Thus it is plain that the argument from fulfilled prophecy, so far from now being out of date, can never be out of date so long as unbelief maintains its present position. While this is true of the argument from prophecy

in general, it is above all true of the argument for the inspiration of the Scriptures which is derived from the fulfilment of the ancient predictions concerning the fortunes of the Jewish nation. For however hostile critics may raise doubt as to the date of some individual prophecies, there can be no doubt that these predictions concerning the Jewish nation were many of them put on record ages before they had passed into history. Many of them, indeed, belong to a period of time at the latest so remote from the lowest date which criticism has ventured to assign to them, and were in themselves so extremely improbable, that it cannot be reasonably supposed for a moment that human sagacity could have anticipated their occurrence. This line of argument, as we shall have occasion further to note, is thus independent of the alleged results of criticism as to the age of various books of Scripture.

And this leads us to another consideration which makes this line of argument especially suited to our times. The unbelief of our day claims to be, and in fact is, a learned and scholarly unbelief. Even to follow many of the most eminent of the unbelieving critics through the reasonings by which they arrive at their fatal conclusions, demands a special training which it is no disparagement to say is not commonly found even among worthy and competent ministers, still less among the laity of our churches. And while we have all reason to be grateful to those eminent Christian scholars who are meeting the unbelieving critics on their own chosen ground of the higher criticism, yet for such minute and critical study of the original Scriptures as is required, the most even of Christian ministers have not the leisure from the pressing duties of a pastor's practical life. This argument from prophecy, however, and especially from the predictions concerning the Jews, while if it be made out

it nullifies the fundamental principle upon which the unbelieving criticism proceeds, is yet one for the appreciation of which no special training or recondite investigation is needed. The facts with regard to the Jews are familiar in their leading features, even to many uneducated men; they are to be observed in our streets, and may be gathered from our daily papers.

We may, therefore, truly say that the Jews present an argument for the supernatural inspiration of the Christian Scriptures, which, in view of the present attitude of unbelief, is very specially adapted to the requirements of the time in which we live. It is submitted that the facts presented in this book are such as, when compared with the predictions of the Scriptures, should command the thoughtful consideration of all, and especially of those who, bewildered by the parade of learned critical arguments against the genuineness and the inspiration of the books of the prophets, know not what to answer, and can with difficulty retain their faith.

But these same facts have a bearing, not only on the question of the inspiration of the Scriptures, but also on that of their interpretation. In this respect, also, the Jews furnish an argument of peculiar pertinence to our day. The Church of to-day is much exercised with the discussion and study of 'the last things.' The rapid and stupendous changes which marked the period beginning with the great revolution at the close of the eighteenth century have had a mighty effect in directing the minds of men throughout the world, both within and without the Church, to the momentous problem of man's approaching future and ultimate destiny. This awakened interest in the future of the race and of the world is manifested in the Church by the immense amount of discussion and of publication on the subject of unfulfilled prophecy and of apocalyptic interpretation. It also appears in a practical form in that missionary activity of the Church

which has so distinguished the nineteenth century. For this evangelistic work, however the workers may differ in other details, always has regard to a future expected triumph of the kingdom of Christ over the power of evil in the world, as in some way humanly conditioned by the previous proclamation of the Gospel to all nations.

We may also observe the same engagement of the minds of men in the question of the destiny of humanity, even in the world outside the church. For what is the idea of the masses of the people and their leaders everywhere in Christendom but to bring about, by the application of their various theories to social and political life, an ideal state of things on earth, wherein the present evils of society shall either vanish altogether, or be reduced to an insignificant minimum, and which may fairly be regarded as in some true sense the final goal of the progress of humanity and the ultimate realization of its hopes and longings in a perfect state and a perfect society? It is felt and acknowledged by thoughtful men generally even by those who agree in little else that the world is approaching, if indeed it have not already entered, a period of crisis perhaps unprecedented in its history, when we may reasonably look at no distant day for the most extraordinary changes. And while all except a few utter pessimists believe that the anticipated changes may be expected to issue in a great moral elevation of the race, yet many of the most judicious students of history, both in the Church and the world, look forward with unconcealed concern to the possibilities of social and political catastrophe which lie between us and the hoped for consummation of blessing. Such is undoubtedly the state of mind which is characteristic of our time. Under these circumstances it is natural and right that those who still believe in the Bible as the very Word of God should turn with new interest to that prophetic word which is given us, we

are told, to be 'a lamp shining in a dark place until the day dawn.' Believers in the Word would fain see whether God has revealed aught by which we may judge whither things are tending, and what we have to expect in the age which is before us. Opening the Scriptures we find undoubtedly numerous predictions which seem to refer to a period yet future. But at once arise among good men great differences of interpretation. And this question how we are to interpret these prophecies becomes under the present conditions of the world one of very special and pressing interest. For as we interpret these unfulfilled predictions, so shall we interpret the history of our time, and so will our anticipations concerning the future, and even our practical activity, in some measure be determined. And when we ask by what principle we shall be guided in interpretation, surely none can be taken as safer than this—that the interpretation of what in prophecy remains yet unfulfilled must be determined by the analogy of past fulfilment. And it is just at this point again that the Jews furnish an argument of great consequence for this generation which is so earnest in the investigation of these matters. For we all know the Jews and their history well; we can readily learn, if we have never yet thought upon it, how God has fulfilled His numerous predictions concerning this people up to the present time. Their history, therefore, affords the Church a most safe, as it is a most easily available guide, for interpreting the predictions of God's Word as to what yet remains of the history of redemption. It may with good reason be laid down as a maxim to be ever borne in mind by the student of the Scriptures—Let him who will study the unfulfilled predictions of God's Word, study first of all the history and the present condition of the Jewish nation. In this point of view, again, it is hoped that this book may prove to be in some measure suited to the need of our day.

As far as regards the history of the Jews down to the present century, the present work, of course, covers ground that has been well traversed before, and lays no claim to originality, except in so far as it attempts to show how abundantly the investigations of travellers and archæologists have confirmed that argument for the inspiration of the Scriptures from the past history of the Jews and their land, which has been so well developed by Dr. Keith and others.

But the position of the Jews in Christendom has greatly changed within the last one or two generations and is still changing rapidly. As regards these changes and their effect in the present condition of the Jews, it is believed that the facts presented in this book are collected in one place and their bearing on the argument from prophecy and the question of its interpretation examined for the first time.

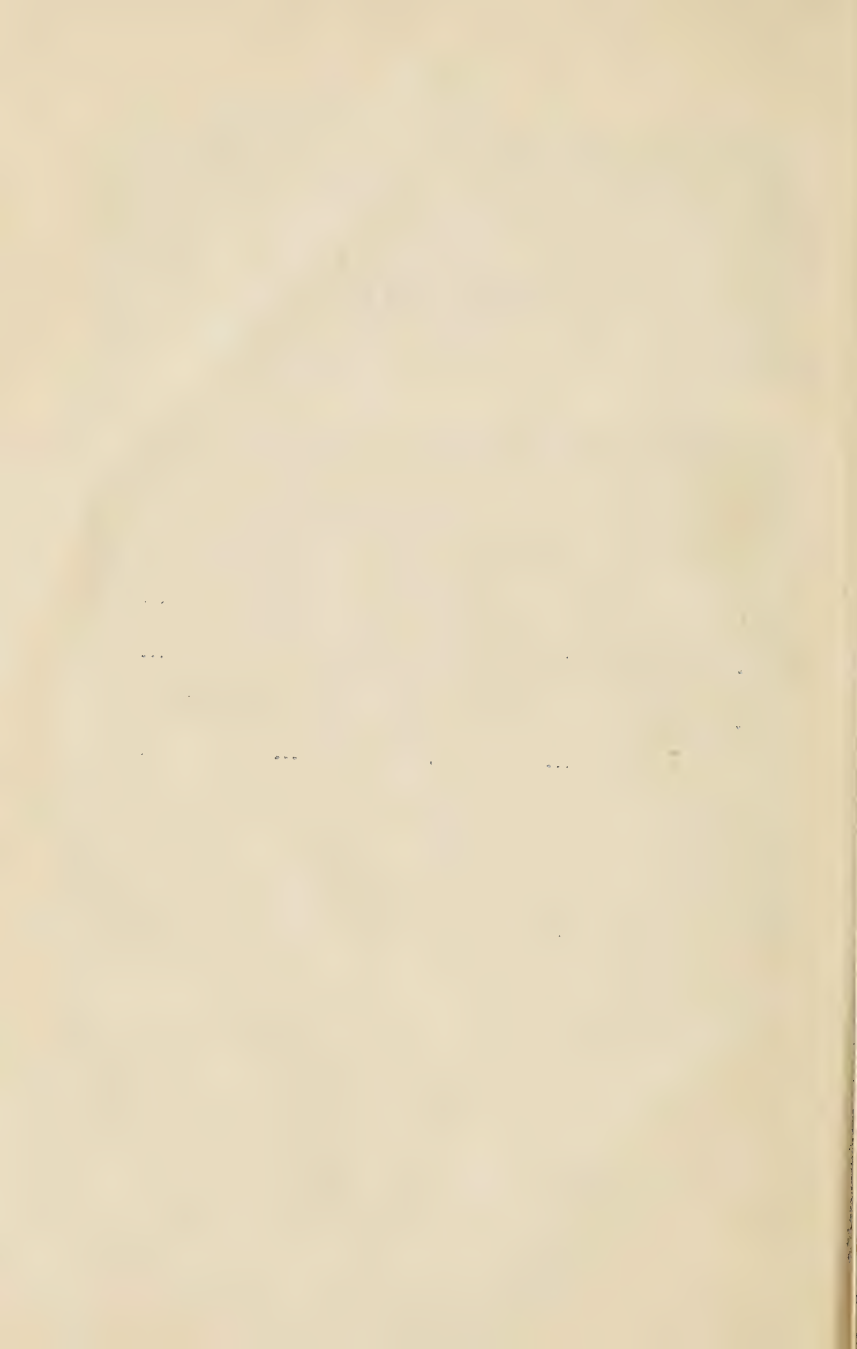
This book has been written under a deep conviction that the doctrines and principles therein argued are the truth of God, and that they are, moreover, truths to which it is of very serious consequence that the Church of to-day,—too ready alas, to listen to other teachers than the apostles and prophets of the Lord—should give most earnest heed. That the Lord may own this little work in making it to confirm in these days of doubt the faith of some, and to stimulate and quicken all who read it, in the work of His kingdom, is the author's prayer.

S. H. K.

ALLEGHENY, PA. 1883.

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CHAPTER I

SEPARATED FROM THE NATIONS

He hath not dealt so with any nation. Psalm cxlvii. 20.

Unique characteristics of the Jews—Their antiquity—Chronology of their history—Brief duration of their independence—Their indestructibility—Exceptional influence upon human history—The source of all existing monotheism—A history written in advance.

It is an undisputed fact that the position of the Jews among the nations is without a parallel or likeness in the history of mankind. They are a nation remarkable, in the first place, for their antiquity. No nation can trace back its lineage by the clear light of reliable history so far as they. In comparison with the Jews, the nations which are chiefly making the history of the world to-day, even the oldest of them, are but young. The days of Israel's independence had already well gone by when Socrates and Plato were teaching in Greece. When Rome was founded, the Israelitish kingdom had long passed the zenith of its power, and was far on the path of political decline. Before the days of Homer in the dim antiquity of the Trojan War, Israel was already at the height of her royal glory. In a word, the Jews are able, by authentic documents, to follow back their history for a period of more than three thousand years.

It is a very peculiar fact again, that although thus boasting a higher antiquity than any other nation in the world, yet for about three-fourths of their whole national history,

they have been without an independent national life, and for now eighteen hundred years a nation exiled and scattered in almost every land upon the face of the whole earth. And yet this strange experience has not obliterated a single feature peculiar to the nation. History shows nothing like this. The phenomenon is absolutely unique.

The vigor and indestructibility of their national life is a feature of their history which is to be noted in all ages. The whole time that they lived in their own land, by reason of the geographical position of that land between the great powers of the ancient world, they were especially exposed to influences which tended to destroy utterly the individuality of national life, and in fact did so destroy nation after nation around them. And yet, though during eight hundred years repeatedly subdued, and often treated by their conquerors with unsparing severity, the nation not only survived all this, but even in its last vain struggle against the overwhelming might of Rome showed no sign that its vitality was in the least impaired by all it had passed through.

But if the history of the Jews is remarkable in this respect so long as they remained in their own land, it is much more so since they have been, for now more than eighteen hundred years, an exiled nation. Throughout this whole time they have had no land that they could call their own, no universal bond of government; they have been exposed to climatic and to social influences the most diverse and often hurtful; again and again, as e.g., under the Romans in the first and second centuries, under the Persians in the sixth, under the Crusaders in the twelfth, and under Ferdinand and Isabella in the fifteenth centuries, they have been made to suffer the most terrible and often decimating persecutions. In a word, then, there is no influence which might be supposed to tend to the utter extinction of a people which has not been brought to bear upon them with peculiar

power, and that for centuries, as upon no other nation in history, and yet here they are among us to-day, with their national self-consciousness not in the least abated by this age-long experience of exile, scattering and persecution; So far from any symptoms appearing of an exhaustion of the early vigor of their national life, the most competent observers of modern history agree that the last hundred years has been marked, on the contrary, by something like a rejuvenation of this most ancient stock of Israel. History shows nothing like this. The phenomena which mark Israel's long history stand alone and without their like in the records of the human race.

But we have to note another fact no less striking and exceptional and of yet greater interest, namely, the immense influence which this people have had on the history of mankind. Never at any time, except it be quite lately, have they numbered more than six or seven millions; throughout their whole history, they have been a people despised and hated of all nations, and yet there is no doubt that, notwithstanding all this, they have exerted, and in one way and another, are still exerting a transforming and determining influence upon human life, beyond that of any nation that has ever lived upon the earth. This is the more remarkable that whereas, in the case of other nations, as for example, Greece and Rome, their day of greatest influence was the day of their greatest national prosperity and that influence waned with their declining fortune, with Israel the reverse has been the case. With the accession of Rehoboam, the son of Solomon, the Jewish state began a course of steady decay, but throughout this period, from soon after its beginning for several hundred years, were produced one after another, those wonderful writings of the Jewish prophets, which to this day so move the heart and so influence the life of Christendom. And then as the consummating fact of all,

we cannot forget that after all the prophets had come and gone, and Judea had sunk to be an insignificant province of the Roman empire, out of this same people arose that Jesus of Nazareth, whose short life of no more than three and thirty years has undeniably proved, however any may explain it, to have been the turning point in human history, the most decisive and far-reaching crisis hitherto in the history of mankind. There is not a single people of any note for active and widespread influence in the world to-day who do not signify appreciation of this fact by reckoning history with reference to the year in which that Jewish carpenter was born.

Students of religion call attention to the momentous and significant fact that the only theistic religions which have ever prevailed among men are historically connected with those Jewish writings which collectively are known as the Christian Scriptures. All the monotheism in the world to-day, Jewish, Christian and Muhammadan, has its source in this Jewish nation. So far as we can see, except for them, the world would have been to-day without a faith—at least in any organized form as a religion—in the being of one personal God, the Creator and Governor of the world. Whatever, therefore, of influence the belief in the existence and government of such a Being has had on the history and destiny of man, it is strictly correct to say that is the measure of the influence of the Jewish nation. And so, again, it is plain that as regards influence upon the practical life and speculative thought of men, as in the other respects noted, Israel holds a position, as compared with other nations, absolutely solitary, unapproached by any of the greatest and mightiest races of mankind.

This fact, in itself so remarkable, is the more so that it was not to have been anticipated from anything in the Israelitish stock itself or in its early history. It cannot be

ascribed to superior intellectual power; for, while we fully recognize the naturally high endowments of the Jewish race in this respect, there is no reason to believe that in this regard they were or are superior to other races that might be named. It can hardly be attributed to a deeper spirituality, as a characteristic of the race, leading them more than others to seek after God. In this respect, again, it may be more than doubted whether they have been on the whole naturally superior to other races, such as the Hindus, for example, or the ancient Persians. Without joining at all with many 'anti-Semites' in Europe and elsewhere in indiscriminate criticism of the Jews, we shall not be held uncharitable in saying that the Jews certainly never have been nor are now noted for an unworldly spirit. It would probably be hard to find a race more eager in the pursuit of worldly wealth and all that wealth can give, than are the Jews. The early Semites, so far from being distinguished for their opposition to the idolatry and polytheism which already, with the first dawn of monumental history, we find prevailing in the Euphrates valley, were distinguished rather in this, that they, as compared with other neighbouring races, more swiftly descended to a more awful depth of cruel and revolting idolatry than any other race or people of whom history has left a record.

In full accord with this is the testimony of the books of the Old Testament. They represent the nation as, quite until the captivity, despite all the faithful instructions and warnings of the prophets who from time to time arose among them, again and again returning to the revolting cruelties of the worship of Moloch and the unnatural obscenities of the cult of Astarte, the 'queen of heaven.' That from a nation with such historical antecedents, such almost ineradicable tendencies to the grossest forms of idolatry and moral debasement, should have come all the monotheistic

faith that there is in the world to-day is a phenomenon so extraordinary that it may well command the attention of every thoughtful man.

This combination of phenomena as thus set forth, which the history of the Jews undeniably presents, is without its parallel in history. It is not what one might have anticipated as very possible, in the ordinary course of nature, but so exactly the reverse that the facts have seemed to very many profound thinkers to require for their explanation the supposition of a supernatural power, as working in some special, mysterious connexion with the fortunes of the Jewish race. In any case they are such as to give the greatest possible significance to yet one other fact, in itself still more remarkable than any hitherto mentioned. THE JEWS, ALONE AMONG THE NATIONS, HAVE HAD THEIR HISTORY WRITTEN IN ADVANCE. There is scarcely a feature of consequence in their most exceptional experience for almost four thousand years past, however improbable any such feature may have been, but we find it predicted with an exactness and precision which admits of no correction, even now that so much of this prophetic history has passed out of the region of prediction into that of accomplished fact. And this statement, be it carefully observed, is not materially affected by any question which even the most destructive criticism of the day has raised, as to the date and authorship of any of the books in which the prophetic history is contained. A history written two thousand and five hundred years in advance is as significant a fact as if written four thousand years in advance. The one is as certainly beyond mere human power and knowledge as the other. This apparently miraculous fact of foreknowledge and of prediction based upon it, remains a stubborn fact, even though the speculations of radical critics as to the dates and authors of the Old Testament books were admitted.

CHAPTER II

FORETOLD AND FULFILLED

*All Israel have transgressed Thy law therefore the curse
is poured upon us and the oath that is written in the law
of Moses. Daniel ix. 11.*

Prediction and fulfilment of evils threatened against the Jews—Their apostasy—Subjection to foreign power—Dispersion among the nations—Their tribulations in exile—Duration of these calamities—Predictions concerning their land—its desolation—Testimonies to the literal fulfilment of these—Prediction and fulfilment concerning Jerusalem—Jewish history thus written in advance—Unaffected by conclusions as to the date of the sacred books—Events foretold contrary to Jewish wishes—Highly improbable—Bearing of these facts on the inspiration and genuineness of the Scriptures.

The predictions concerning Israel which we find in the Holy Scriptures have respect to four particulars, namely: the *people*, their *land*, the *Holy City*, and lastly, the *duration of the calamities* foretold. The predictions regarding the first three particulars are of two classes, namely, predictions of *evil*—and of *blessing* and *prosperity*. The predictions of evil to come upon Israel are not only very numerous, but very specific and detailed. They are not mere general prophecies of evil and calamity, such as, in view of the ordinary course of human affairs, might be safely predicted of any nation. On the contrary, they tell us very minutely the precise nature of the various calamities and miseries which should come upon Israel, and, according to the understanding of many eminent interpreters, even intimate the length of time during

which the nation should continue in the low condition foretold. It is further to be noted, that when we combine the various features of these prophecies in one picture, they represent an experience which, up to the time that the predictions were uttered, had been the lot of no nation on the face of the earth. But it is no less true and indisputable that, unlikely as it might have seemed in the beginning, these predictions have in every respect found a fulfilment so minute and literal that in many cases the language of the prophets reads like history.

I. PREDICTIONS CONCERNING PEOPLE

First of all, we have predictions that this people would forsake the God who had brought them out of the land of Egypt, and go after idols. How truly all these words came to pass their own historians tell us with abundant fulness. It was distinctly foretold that this apostasy of the people would not merely partial and superficial. It was predicted that the whole nation, except a 'very small remnant,' would be given over to blindness and hardness of heart. 'Go and tell this people, Hear ye indeed, but understand not: and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.' (Isaiah vi. 9-10.)

That this prediction has been fulfilled in the Jewish nation, will need no demonstration to any person who believes in Christ. So blind were they, that, despite the warnings of their prophets, they stubbornly persisted in idolatry till judgement came, and they were crushed by the Babylonian power. So blind were they, again, that when their promised Messiah came, even as predicted by the prophets, yet they recognized him not, but caused him to be put to death for a

blasphemer. And to this day the words of the apostle Paul are as true of the great mass of the Jews, as they were in his day, 'Even unto this day, when Moses is read, the veil is upon their heart.' (2 Cor. iii. 15.) 'Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' (Rom. xi. 25.)

It was further predicted that because of their sins they should be made subject to their enemies, their cities besieged, and they destroyed with the sword, the famine, and the pestilence. Thus, centuries before these calamities overtook them, it was predicted: 'they that hate you shall reign over you.' (Lev. xxvi. 15-17, 25, 26.)

More vividly still are the same future tribulations depicted in Deut. xxviii. 54-55.

'The man that is tender among you, and very delicate, his eyes shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, where with thine enemies shall distress thee in thy gates.'

Further, it was also predicted that, as the final issue of all these great calamities, they should be taken out of their own land and removed into all the nations of the world. This threat, as every reader of the Bible knows, is repeated again and again, and with all possible emphasis. Such a scattering of a people is not, be it noted, a necessary result of foreign domination. The Romans, for example, to whom the last and most extensive dispersion of the Jews was due, conquered many nations who were generally allowed to remain in their own land, on the simple condition of submitting to the Roman government. But in these threats of foreign conquest as made against Israel it is always included that they should not be allowed even this

sorry consolation of remaining, although a subject people, in their own land. They were to be scattered among all nations, and many of them sold into slavery. Thus we read:

‘The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. Ye shall be plucked from off the land whither thou goest to possess it, and the Lord shall scatter thee among all people, from one end of the earth even unto the other.’ (Deut. xxviii. 25, 63, 64.)

All this, unlikely as it may have seemed, has been fulfilled, as every one knows, to the very letter. Again and again, before the final overthrow of the Jewish state, about eighteen hundred years ago, were Jerusalem and the other cities of Israel subjected to siege by foreign power, and to all the accompanying horrors of famine and pestilence, in the exact form predicted. With the story of the siege of Jerusalem under Titus, A.D. 70, as told us by the eyewitness Josephus, every student of history is familiar. The Jews gathered together in the city in a great multitude to celebrate the feast of the passover, were decimated by famine and pestilence, and fell under the sword, as the Lord Jesus had predicted, in immense numbers, till it is said that no less than 1,100,000 perished. Multitudes were carried into captivity, either to be put to a miserable death in the amphitheatres, or to drag out a more miserable existence in slavery. So many were the captives, that the historian tells us that the markets of the Roman empire were ‘glutted’ with slaves.

‘The Romans, weary of the work of slaughter, spared the people but sold all the rest as slaves, though they bore but a low price, the market being glutted and few purchasers found; the number sold as slaves was incalculable.’ (Milman:

History of the Jews. Vol. xi. p. 382.) So terrible a calamity never befell any nation. The author of the article on the 'Biblical History of the Jews,' in Herzog's Encyclopedia, says truly, that—'the history of the world knows not a greater catastrophe than the death-struggle of the Jewish nation with the Roman world-power.' Did prediction ever come to pass with a more awful literality? 'Jerusalem might almost seem to be a place under a peculiar curse: it has probably witnessed a greater portion of human misery than any other spot under the sun.' (Milman: *History of the Jews*, p. 385.) But not only was this most remarkable scattering and exile of the whole nation *predicted*, but the prophets give also the most vivid and terrible pictures of what should be their experiences in this exile. They should be, for example, always 'oppressed and spoiled.' (Deut. xxviii. 29, 43, 48.)

In the presence of such untold miseries and calamities, we are told that all their former warlike spirit would give place to the most abject timidity and fear. Thus we read: 'Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.' (Deut. xxviii. 65-67.)

As to the duration of this sore tribulation, it was also no less clearly said that it would be no transient experience, followed by a quick deliverance; on the contrary, it was written, 'If thou wilt not observe to do all the words of this law, then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of *long continuance*.' (Deut. xxviii. 58-59.)

It is matter of familiar history that the above statements of the ancient prophets accurately describe the experience of the Jewish nation. Their 'plagues' were to be 'of long

continuance'; they have already continued for more than two thousand years. During this whole period, in one place or another these words have been true of this one exiled nation, and of no other. In the most literal truth they have been 'oppressed and spoiled evermore,' even as the prophet said that they would be. Under pagan Rome their lot was hard: under Christian Rome it became harder still. Constantine, at once on his accession to power, began to take action against them, and they soon became, to all practical intents, an outlawed people. Justinian, whose code became the basis of the civil law of Europe, expressly excluded Jews from the provisions of that code. From that time on with local and temporary alleviations and exceptions, they became more and more the objects of the most unreasoning and pitiless hatred that was ever visited upon any people. Again and again the blind fury of the ignorant populace was stirred up by slanderous accusations of the most atrocious crimes. Nothing was too bad to be believed of a Jew. Confiscation, violence, torture, massacre, banishment and every kind of ingenious and systematic insult, were the common lot of the Jews throughout Europe. In the German States they were reckoned the slaves of the emperor. If in any state they enjoyed a brief toleration, it was a privilege purchased at the expense of enormous taxation. In any case oppression and plunder was the rule for the Jew. In 1290 they were expelled from England, and were not allowed to return for about four hundred years. In 1395 they were expelled from France, and in 1492 from Spain—under circumstances of atrocious cruelty. In many countries they were not allowed to live at all. Where they were tolerated, it was only on the condition of submitting to every kind of systematic indignity, insult and oppression, from both rulers and people. In many places, as in Russia, they were compelled to wear a peculiar

and distinguishing dress. Their residences were confined by law to certain narrow and unwholesome districts of the cities. In most if not all countries, they were excluded from all universities and schools, and in a word, from almost every honorable and useful occupation of life. Could event answer to prediction more precisely and accurately than this history has answered to the predictions of the Jewish prophets, for the whole period since the Jewish state was overthrown? 'Thou shalt be oppressed and crushed evermore.' 'The Lord will make thy plagues wonderful, and of long continuance.' How true it has proved.

Such, then, has been the lot of the Jewish nation for centuries. No nation has ever existed of which such experiences are recorded. As the consequence of all, the Jew has become precisely what the prophet again said that he would become—'an astonishment, a proverb, and a by-word among all nations.' (Deut. xxviii. 37.)

Other predictions concerning the long tribulation of the nation might be added, all of which have been in like manner most minutely and literally fulfilled. For example, Ezekiel, prophesying the downfall of the throne of Judah, declared that the diadem of the house of David should not be restored again in all this period of Israel's abasement; 'it shall be no more, until he come whose right it is, and I will give it him.' (Ezekiel xxi. 25-27.) So indeed it has been. And now for full two thousand years no one of any tribe of Israel has borne the name of king over the Jewish nation in Jerusalem. Hosea adds the remarkable declaration that while Israel should be cured, indeed, at last of idolatry, they should yet abide a long time equally without the ordinances of religion as given them by God in the beginning. For we read: 'The children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image and without an ephod, and without teraphim.' (Hosea iii. 4.)

No words could more exactly describe the condition of Israel during this long period wherein they have had no king. From the days of the Babylonian restoration, they have been 'without an image and without teraphim.' That judgement of the Babylonian captivity proved to be the end of idolatry with the Jews. But it had been said besides that they should also, during this same long time, have neither priest nor sacrifice. That is, the ancient ritual should cease. So, also, did this come to pass. For now more than eighteen hundred years, ever since the destruction of Jerusalem by Titus, have the Jews, as every one knows, remained without priest clad with ephod, and without a sacrifice.

But we need not further multiply illustrations. It is simply a matter of strict historical fact that every word of evil to come upon the nation of Israel, threatened and predicted ages ago in the prophets, has been fulfilled to the letter.

There was, however, more than these threats against the people in the writings of the prophets. The same writers who so minutely and with such marvellous accuracy portrayed in advance the history of the nation for centuries, in all wherein that history has been most peculiar and exceptional, with no less exactness added yet other predictions concerning the condition of their land and of the Holy City, during this long period of the nation's exile.

II. PREDICTIONS CONCERNING THE LAND

As regards the land, these predictions may be summed up in one word. It was to become 'utterly desolate,' and so continue as long as the judgement remained upon the nation. As in the case of the prophecies concerning the people, the description of the circumstances of this desolation is given with great minuteness. 'The land,' we are told,

‘shall not yield her increase, neither the trees of the land, their fruits.’ (Lev. xxvi. 20.) It should lie desolate and untilled, and thorns and briers should cover it. This is vividly set forth by Isaiah, who predicts that, ‘Every place shall be where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns.’ (Isaiah vii. 23–24.)

That is, the vineyards and fields which were the most valuable and highly tilled, should become utterly desolate, overgrown with thorns and thistles, so as to become here a pasture for herds and flocks, and there a haunt of wild animals, a resort of the hunter. The cause of this desolation of the land, would naturally be its depopulation. For it is also said that during the whole period of Israel’s rejection, the land notwithstanding its natural fertility, and its geographical position, so accessible to all the great markets of the world, should yet be almost wholly bereft of population. Although it should be in the hands of foreign nations, the people of those nations, should not in any number inhabit the land. Its towns and cities should either be utterly laid waste, or left without inhabitants. Thus we read, ‘I will make your cities waste, and bring your sanctuaries unto desolation. . . . I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.’ (Lev. xxvi. 31.)

And this would be no temporary and brief desolation. The desolations would be for ‘many generations.’ (Is. lxi. 4.) When once begun, they should continue during the whole period of Israel’s hardening. For we read again, ‘Upon the land of my people shall come up thorns and briers; yea upon all the houses of joy in the joyous city; because the places shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of

wild asses a pasture of flocks ; *until the Spirit be poured out upon us from on high.*' (Isaiah xxxii. 13-15).

During this whole time the inhabitants of the land, it was predicted, should be 'few,' (Lev. xxvi. 22) and the highways lie 'desolate' and forsaken'; there should be 'a great forsaking in the midst of the land,' 'many houses' should be 'desolate, even great and fair, without inhabitant'. (Isaiah vi. 12.) Where once were fruitful fields and populous towns, should be only pasture for flocks and herds ; 'the waste places of the fat ones shall nomad shepherds eat.' (Isaiah v. 17.) In a word, such should become the state of the land that it should be a matter of astonishment to all who should behold it. It was written, 'Every one that passeth thereby shall be astonished at it.' (Jeremiah xviii. 16.)

Such predictions as these with regard to the condition of the land, as every reader of the Bible knows, might be cited indefinitely. And the fulfilment of these prophecies concerning the land, has undeniably been as literal and exact as that of those concerning the people.

Yet in themselves they were most unlikely to come to pass. It was naturally to have been expected, that however the original inhabitants of the land might be scattered, still, a land so fertile and productive in the very centre of the great populations of the world, would none the less be filled with other people who should sow its fields and reap its harvests. But more than two thousand years ago it was predicted that this should not be so ; and thus, improbable as it must once have seemed, that land has now for centuries been 'waste and desolate in the sight all that pass by' (Ezekiel xxxvi. 34), its cities and villages lying in ruins, overgrown with thorns and thistles ; 'houses, great and fair,' stand without inhabitant, needing in many cases, we are told, but little repair to make them fit again for habitation ; and yet no people dwell in them. The 'nomad shepherd,'

foretold by Isaiah—the Bedouin of the desert, are the dread and the scourge of the few inhabitants who would there strive peacefully to cultivate the land.

The contrast with the former condition of things in the land is most impressive and suggestive. In the time of the census given us in Num. xxvi. according to the estimate of Lieut. Conder, of the Palestine Exploration Society, the population of the land must have been not less than 2,500,000. In some parts of the land it was as high as 700 to the square mile, and averaged throughout 300 to the square mile, or nearly the present density of the population of England and Wales. In the days of Solomon we find the fighting men of the nation numbered at 1,300,000, which gives according to Lieut. Conder's estimate, a total population of 5,000,000, in a region where now are not more than about 650,000. It is therefore no mere figure of speech, but something very like historic accuracy, when Isaiah after predicting that there should be 'great forsaking in the midst of the land,' illustrates it by saying that yet in it should remain 'a tenth.' (Isa. vi. 12-13.) As regards the marvellous depopulation of a fruitful land, the prophecies have thus been as literally fulfilled as those with regard to the fortunes of the people.

As for the condition of the land, one needs only to take up any one of the numerous modern books of travel in Palestine to see how, according to the most unanimous and unimpeachable testimony, every feature of the prophetic picture has become a matter of historic and visible fact. In confirmation of this statement, we might cite the testimony of almost any of the narratives of travel in Palestine with which our current literature abounds. Thus, a writer in the *London Times*, quoted in the *Quarterly Statement of the Palestine Exploration Fund*, October 1880, pp. 241, 242, tells us, 'Nothing can well exceed the desolateness of much of it.

Treeless it is for twenty or thirty miles together; forests which did exist thirty years ago, (e. g., on Mount Carmel and Mount Tabor) fast disappearing; rich plains of the finest garden soil asking to be cultivated, at best scratched up a few inches deep in patches, with no hedges or boundaries; mountain terraces, natural or artificially formed, ready to be planted with vines; . . . no pretence at roads except from Jaffa to Jerusalem, and this like a cart road over a ploughed field; the rest at best like sheep-walks on the Downs of Sussex, but for the most part like the dry bed of the most rocky river, where amid blocks of stone each makes his way as best he can; . . . nothing upon wheels, not even a barrow, to be met with in a ride of over three-hundred miles.'

A similar report of the state of the land was given by the Rev. Dr. Porter, in his *Giant Cities of Bashan*. Speaking of the region of Sharon and Carmel, he said, 'Towns and villages, which thickly studded in ancient days the inland plain and mountain side, are gone. Corn-fields, olive-groves, and vineyards, are now few and far between, and even the pastures are deserted, save by the flocks of a few poor nomads.' Attempting to ascend Tabor, he found the summit 'broad, strewn with ruins, and covered with thickest of dwarf oak and prickly shrubs. From among the ruins and thickets jackals started, now again a wild boar, and then, out of an obscure corner in a dark vault, bounded a panther, and, turning round, growled at the unwonted intrusion into his solitude.' Of Southern Palestine, he says, 'The words of Jeremiah constantly recurred to my mind, as I rode across desolate plains and among desolate hills. It is desolate without man, without beast. Men, beasts and birds alike seemed to have deserted it.' Riding through Bashan, the land once held by the half tribe of Manasseh, he tells us that in a ride of twenty miles, along beside the old Roman road

from Damascus to Bostra, he did not see anywhere a human being. In the same region, he tells us again that, at one place, in one moment, he could count within sight five villages, all entirely desolate. Of a view from a hill overlooking the Sea of Galilee, he writes that 'where, in the time of Christ, there were no less than ten cities and ninety villages, in the region immediately around the lake, now from that hill-top with his glass he could descry upon the lake not a single sail, not a solitary boat.' And from the same point, commanding an extensive view of the great Jordan valley, he could discover 'not a city, not a village, not a house, not a sign of a settled habitation, except the few huts of Magdala and shattered houses of Tiberias.'

To the same effect were the accurate observations of Lieut. Conder, of the Palestine Exploration Society. The result of those observations was given in his *Tent Work in Palestine*, from which we quote the following: 'As regards the seasons and the character and distribution of the water supply, natural or artificial, there is apparently no reason to suppose that any change has occurred since Bible times. The climate has, however, to all appearance, materially changed for the worse. . . . The main cause of the malarious nature of the climate seems to be the neglect of proper drainage. . . . The change in productiveness which has really occurred in Palestine is due to decay of cultivation, to decrease of population, and to bad government. It is man and not nature, who has ruined the good land in which was no lack.' Lieut. Conder bears witness, with all competent modern travellers, to the numerous evidences of the abundant population of former days, and the present desolation of once fruitful fields and vineyards. He says, 'Throughout Palestine the traces of former cultivation are well marked. The ancient vineyards are recognizable by the rock-cut wine-presses, and the old watch-towers are

found hidden in the encroaching copse. The great terraces, carved out of the soft marl hill-sides, or laboriously built up with stone retaining walls are still there, though they are often quite uncultivated and grow only thistles and thorns.' Summing up the results of his seven years' work in the accurate scientific survey of the country, he says: 'Such is the present condition of Palestine—a good country running to waste for want of proper cultivation. Truly, it may be said, "A fruitful land maketh he barren for the wickedness of them that dwell therein."'

III. PREDICTIONS CONCERNING THE HOLY CITY

But besides all these general predictions concerning the Jewish people and their land, others were also given as to the history and fate of the Holy City. More than two-thousand and five hundred years ago Micah prophesied to the Jews that for their sake Zion should be 'plowed as a field' and Jerusalem 'become heaps, and the mountain of the house as the high places of the forest.' How truly this has also been fulfilled, every one knows and we need not enter into particulars. Twenty times within two thousand years was Jerusalem subjected to siege, and again and again burned with fire. Hadrian, in A. D. 135, according to Jerome, ran the ploughshare over the hill of Zion. Even in a later day the prophecy was as literally fulfilled, for Dr. Porter, in the book before cited, tells us that he saw the south slope of Zion covered with vineyards, olive-trees, and corn-fields, the husbandman driving the plough and oxen, ploughing Zion like a field.

The complete fulfilment of the predictions concerning Jerusalem as indeed of those also concerning the people and the land, was not reached until after the nation had rejected their Messiah. But then shortly, the worst that had been

threatened came to pass. The Lord Jesus, foretelling the approaching future of the people, said of the temple, that 'there should not be left one stone upon another, that should not be thrown down,' that the city should be taken, and 'be trodden down of the Gentiles till the times of the Gentiles should be fulfilled.' So, as every one knows, it has been. In the year 70, Jerusalem fell; the walls were levelled; a garrison was left behind the departing army to complete the work of desolation. Since that time, once and again has the attempt been made to rebuild the temple and restore the nation, but thus far it has always failed. In 135 it was attempted by the Jews themselves, in the revolt under Bar Cocheba, but it only resulted in their being overthrown and crushed more completely than before. Later, under the auspices of the Emperor Julian the Apostate, in 362, an attempt was again made to rebuild the temple, thus to falsify the prediction of the Lord. But fire burst from the ruins and so terrified the workmen, that the undertaking was abandoned. Again, in 1799, Napoleon, when on his Syrian expedition, issued a proclamation to the Asiatic Jews to rally to his standard and rebuild the Holy City. But the Syrian campaign was a failure, and the project fell through. And thus it has come to pass, despite determined attempts to have it otherwise, that, from the days of Titus until our days, Jerusalem has been trodden down of the Gentiles, precisely as the Lord Jesus said that it would be, till the times of the Gentiles should be fulfilled. Pagan, Christian and Muhammadan have all, at one time or another, held the city, but the Jews, never. Roman, Saracen, Crusader, have one after another trampled the Holy City underfoot.

Summing up all, it is no exaggeration to say that the ancient predictions of the Old and New Testaments with regard to the Jewish nation, their land, their city and their temple, have been fulfilled with a degree of minute literality

which makes it quite correct to say that the history of the fortunes of this people was written two thousand years in advance. Such a phenomenon is to be met nowhere outside of this nation, and the Scriptures which originated among them. We insist that a phenomenon like this, added to all else that is so unique and peculiar in their remarkable history, is one that rightly claims the most earnest and thoughtful consideration of all serious men.

Bear in mind that these predictions are found scattered through a collection of writings produced among this one Jewish people and no other, and that in various countries and at various times, during a period of about 1,500 years. In many instances they refer to nothing immediately impending, which it might have been possible to anticipate by the natural reason, but, on the contrary, deal with a series of events reaching so far into the future that even we, who live more than 1,800 years from the time that the latest of these predictions was delivered, have not yet seen the end of their fulfilment. The possibility, therefore, that they may be regarded as prophecies after the event, is in the nature of the cause ruled out.

Nor should we omit to observe and emphasize that the essential facts which bear upon this matter are not affected by any questions which modern criticism has raised as to the date of the several books which contain the predictions. Let every book in which any of these predictions is found be brought down to the latest date which the most radical criticism would claim ; still it would yet remain true that we have here veritable prophecy which was undeniably written long before the actual occurrence of the events foretold.

The phenomena are such as make the supposition that we have here only a number of fortunate guesses at coming events by men of farseeing minds to be in the last degree

improbable. Many of the events and circumstances foretold are as far as possible from being such as would in that day have naturally occurred to the mind of a patriotic Israelite, endeavoring to forecast the future of his nation and country. On the contrary, many of these predictions are such that every instinct of natural pride and patriotism would have led their authors to draw a very different picture of the future. In fact, so offensive to the pride and contradictory to the fixed religious beliefs of the nation did these predictions, when first delivered, appear, that they were almost unanimously disbelieved by the great majority of the people. For giving forth such gloomy forecasts, the prophets were often severely persecuted and sometimes put to death. To this the writings of Jeremiah and Ezekiel, especially, bear abundant testimony.

Not only this, but the predictions, in many cases, were really in themselves so highly improbable that no man desirous of a reputation as a prophet would have risked it in giving forth such vaticinations of the future as these. In many instances they were truly as unlikely of fulfilment as could well be imagined. There, for example, was Babylon, in the fulness of her strength, the mistress of the ancient world, and there was Israel, vainly struggling against her mighty power. Yet the prophets said that Babylon would soon utterly and forever pass away; but that Israel, though she should go into a long captivity, and suffer miseries for 'many generations' such as had never fallen to the lot of any people, scattered among all nations, without a King, without a country, without a temple, without a priesthood—in a word, without any visible bond of union, should yet never perish, never mingle with the nations, and never lose its individual character as a nation, even for ages after Babylon should have disappeared forever. Was that such a forecast as unaided human intellect would have been likely

to think out as a probable anticipation for the future? Yet it came to pass, and stands undeniably fulfilled before our eyes to-day.

Hosea gives us another no less striking illustration. He foretold we read, that Israel should abide 'many days without an image, and without teraphim,' and also without a priesthood, and without sacrifice. That he should anticipate that at last his people, as the happy result of the corrective judgement that was to come upon them, would be cured of their inveterate tendency to idol worship, were perhaps conceivable; but how utterly unlikely was it that he should, on any ground of natural reason, have ventured to predict that this long period marked by the absence of idolatry should also be marked by the non-existence of the priesthood and the cessation of the Mosaic sacrifices, the only form of the worship of Jehovah with which he was familiar, the only form permitted to his nation.

The conclusion from all this seems as clear and inevitable as it is also of incalculable moment. Here is a nation whose whole history from its earliest beginning has been absolutely unique in its character; a people who, arising out of a race and in an age notable in the ancient world for the exceptional grossness of its idolatries, have yet been the undoubted original source of all the monotheistic religion that there is to-day on the face of the earth; a people, who without any of those outward and visible bonds of a common government and a common home which are the ordinary conditions of national existence,—placed and kept for hundreds of years under circumstances which should naturally have resulted long ago in their utter extinction, have yet all along, quite to the present time, exhibited a tenacity of national life and separateness from the great mass of the nations among whom they have lived, shown by no other people in history. These

so exceptional and unparalleled facts were of themselves so remarkable as to call for the most thoughtful investigation.

But the strangest fact of all remains. For this same peculiar people have a literature, confessedly very ancient, in which all this most unique experience is found actually predicted and written out, centuries before it could have seemed even possible. Is all this of no significance? Do all these unparalleled phenomena in that people Israel mean simply nothing? Can they be reasonably explained on purely naturalistic grounds? Is there not the strongest reason to suspect the presence in this history and in these prophecies of an element which is not of man, but from above man?

And when we observe that in point of fact these prophets, one and all, expressly claim that this was indeed the case; that under the pressure of every motive to the contrary, even when facing imprisonment and death because of the words which they spoke, they still never wavered in the persistent assertion that the words which they spoke, were not their own words, but God's words—are we not now compelled, as reasonable men, in the light of 2,000 years of unbroken fulfilment of this prophetic history to admit their claim, and confess that, in a sense in which it is true of the words of no other man, the words of Jesus, of the apostles and prophets are indeed the words of the living and omniscient God; and that the books in which these are found, and of which they form an integral part, are, indeed, in a very true and literal sense, unlike all other books whatever, the very Word of God, and are therefore to be believed and obeyed accordingly? How can any reasonable and unbiassed mind escape this conclusion from the facts before us? The story is told, if we mistake not, of Frederick the Great, that he once asked a Christian minister to give him an argument, at once brief and conclusive, for the truth of the

Christian religion, and was answered, 'The Jews, your majesty.' The world, with all its conceit of wisdom, has not yet outgrown that argument. This old argument is of greater force in this our day than ever yet before.

CHAPTER III

TO BE FULFILLED

Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets. Amos iii. 7.

Unfulfilled promises to Israel, (1) Spiritual, (2) Temporal. Their conversion predicted—and to be universal and final—with mourning for a pierced Messiah—Promises of temporal restoration—The restoration to be in the latter days—and to be final and complete—The nation to be independent and holy—A 'second' return—and therefore future. God's unfulfilled covenant touching the land—Analogy of past fulfilments in Messiah's humiliation. Gentile nations, and the curses upon Israel—Precise correspondence of blessings promised to curses threatened—Fulfilment must be after the same manner—therefore literal. Objections considered.

The prophet Isaiah told the Jews that they as a nation were God's witnesses. (Isaiah xliii. 10.) Where we see a Jew, we see a visible and irrefragable proof, both of the inspiration of the Scriptures of the Old and New Testaments, and of the true Messiahship of Jesus of Nazareth. Beyond all doubt, in a manner most impressive, as it is also perfectly level to the comprehension of every one, does the Jew witness, in every land where he is found, for the God of the Bible, that He is indeed the true, the omniscient, and living God, who hath spoken unto us 'in these last days by His Son,' Jesus Christ, the Lord. But even more than this is true. For if the Jew is in truth an unimpeachable and unanswerable witness for God as regards His revelations in the past, it follows that he is no less so as to the revealed purposes of God concerning the future. For in that he is a visible proof of God's faithfulness to His word thus far, he becomes a

certain pledge and evidence that God may be expected to be no less faithful to His word in the future.

We naturally ask, then—Are there any predictions of God's Word concerning Israel which have not yet been fulfilled? Assuredly, we cannot doubt it. Just as explicit as those fulfilled predictions of judgment which we have considered, are also other predictions of mercy and glory for Israel such as that nation has never yet experienced. Was it said, 'I will scatter you among the heathen?' (Lev. xxvi. 33.) It is no less plainly written, 'I will bring them out from the people, and gather them from the countries, and will bring them to their own land.' (Ezek. xxxiv. 13.) Was it written, 'I will make your cities waste. . . . and I will bring the land into desolation?' (Lev. xxvi. 31, 32.) No less plainly was it also promised to this same people Israel, 'The cities shall be inhabited and the wastes shall be builded.' (Ezek. xxxvi. 10.) In a word, for every threat of spiritual or temporal evil on the people, the land, or the Holy City, there is a corresponding promise of the removal of that evil. What is the natural conclusion from all these facts, but that just as all the threats have had a literal, historical fulfilment in the literal, historical nation of Israel, so also, if all this be indeed, as is abundantly proven by fulfilment hitherto, the word of the everlasting God, shall all these promises in like manner have a no less literal, historical fulfilment, in the same literal, historical nation of Israel.

It is written not, as is often assumed, of the world in general but of the *Israelitish nation*, that 'they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.' (Jer. xxxi. 34.) It is beyond doubt that there has never been thus far in the history of the Jewish nation any

such experience as is described in these words. Their fulfilment, therefore, must be yet in the future.

It is a further proof to the same effect, that the predicted conversion of the nation is everywhere said to be a final conversion, 'I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me.' (Jer. xxxii. 39, 40.) To refer such words as these to anything experienced by the nation after the return from Babylon, or at any time since, is simply impossible. So far from that being a final blessing, the curse of hardening, pronounced on the nation in the days of Isaiah, remained on them according to the Lord's explicit word (Matt. xiii. 13-15,) until the Messiah came. Instead of never departing from the Lord after the Babylonian restoration, some five hundred years later they committed the consummating sin of their whole history in the rejection of the Son of God as their Saviour and Messiah, and even to this day the veil upon their heart 'remaineth untaken away in the reading of the Old Testament.' (2 Cor. iii. 14.) We conclude therefore again as before, the conversion of the Jewish nation, predicted in such passages as these cited, is yet future.

This is made yet plainer, if possible, by the fact that the crucifixion of the Messiah is expressly referred to in one of these predictions, as the special sin which shall overwhelm Israel at last with penitential sorrow. For it is written, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.' (Zech. xii. 10.)

Finally, for this interpretation of these Old Testament predictions, we have the express testimony of the apostle Paul in the Epistle to the Romans, wherein he tells us that 'God hath not cast away his people which he foreknew'; and although 'blindness in part is happened unto Israel,' it is not forever, but only 'until the fulness of the Gentiles be come in, and so all Israel shall be saved.' (Rom. xi. 2, 25.)

The world, then, we may already safely conclude, has not yet seen the last wonder in the history of this wonderful people. As they have for centuries been a wonder as a nation under the divine wrath, so also are they yet to be, and more conspicuously than ever, a wonder of divine grace. 'All Israel' is to be saved. In the passage above cited from Jeremiah, it is particularly said that there shall not remain one unconverted person, great or small, among them. Nor is this apparently to be the result of a slow and gradual process. A remnant is indeed being saved from among Israel even now. But the prophets constantly represent that mighty baptism of the Holy Ghost which is promised to Israel, as coming simultaneously upon the whole nation. This is clearly set forth in the context of the prophecy of Zechariah already cited. The world has never yet seen a whole nation, as such truly converted unto God. But such a spectacle it is yet to see, and Israel, according to the prophets, is the nation chosen to give, first of all, in God's time, to the world, this most amazing and hitherto unparalleled exhibition of the divine grace, and of the might of God the Holy Ghost.

It only remains to add that, according to the teaching of all the prophets, and the no less explicit teaching of the apostle Paul, this conversion of the Jewish nation will mark a turning point in the history of the world. In Isaiah lx, a passage in which we have the authority of that apostle for understanding the people addressed to be the Jewish nation,

the effect of this Jewish conversion upon the Gentile nations, is described in these glowing terms :

‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.’ (Isa. lx. 1-3, 5.)

All which and much more the apostle Paul sums up in the exulting question, ‘If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?’ (Rom. xi. 12, 15.)

As the threat of hardening was fulfilled, and is still visibly in full force, fulfilled before our eyes in the present spiritual condition of the Jewish nation, so also shall the promise receive a no less literal and illustrious fulfilment. Not for nothing is Israel preserved through all these years, separate among the nations. All Israel shall be saved, and all the world shall see it, and adore and worship Israel’s God.

But this is not all that is predicted with regard to the future history of Israel. The very same prophets who predict a future reversal of the spiritual curse of hardening which has for ages rested on the Jew, no less plainly and explicitly predict the reversal of all temporal curses which were denounced, and have so literally fallen upon the nation, the land, and the Holy City. Israel shall not only be converted, but shall be reconstituted a nation in their

own land in holiness and glory. Nothing could be plainer. Thus for example: 'Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave unto their fathers, and they shall possess it.' (Jer. xxx. 3.) We read in (Ezek. xxxvii. 21.) 'Say unto them, thus the Lord God, "Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land."' Such examples, as every Bible reader knows, might be multiplied indefinitely, such predictions of return to the land refer to an event which is yet in the future. This will be perfectly clear from the following considerations:

1. The Scriptures undoubtedly predict a return which is to take place 'in the latter days.' (Jer. xxx. 24.)

The expression is never used with reference to any period before the first advent of our Lord. Least of all is it ever used in any of those prophecies which by common consent refer to the restoration from Babylon.

The return of 'the latter days,' therefore, cannot be understood of the restoration from Babylon, nor of any event before the first coming of our Lord. Hence, as nothing since the first advent has occurred which could be so understood, it is plain that the promised return is an event yet in the future.

2. The restoration from Babylon and the rebuilding at that time of the city of Jerusalem was followed again and again by dispersion and by a yet more complete overthrow of the city, but this restoration of the latter days is uniformly represented as being absolutely final. Thus we read of a rebuilding of Jerusalem, after which 'it shall not be plucked up, nor thrown down, any more forever.' (Jer. xxxi. 40.) So also, by Amos, the Lord says, 'I will

plant them upon their land, and they shall no more be pulled up out of their land which I have given him.' (Amos ix. 15.)

These words assuredly cannot be referred to the restoration from Babylon, after which they were again pulled up out of their land and scattered more widely and fearfully by the armies of the Romans than they ever were by the power of Nebuchadnezzar.

3. We read of a restoration which shall not only be final, but complete. Thus, the Lord said by the prophet Ezekiel, 'O mountains of Israel. I will multiply men upon you, all the house of Israel, even all of it.' (Ezek. xxxvi. 8, 10.)

So also by Isaiah the Lord promised, 'Ye shall be gathered one by one, O ye children of Israel.' (Is. xxvii. 12.) Surely no one will insist that the restoration from Babylon satisfies such language as this. So far from all returning at that time, we are told that only 42,360 of the captives ever returned. (Ezra ii. 1, 64.) Anything approaching to a universal restoration of Israel to their own land, the world has never yet seen. So, again, it is plain that these predictions cannot refer to the return from Babylon, but to an event which is yet in the future.

4. This is, if possible, made still more clear by what we are told of the condition of Israel thus restored. As regards their national life, they are to be in a state of independence. 'Strangers shall no more serve themselves of Jacob.' (Jer. xxx. 8.) But since the Babylonian restoration, the Jews have had to wear the yoke of the Gentiles almost without interruption. The brief quasi independence of the Jews, under the Asmonean kings, was soon followed by the beginning of a more complete subjection than ever, from which they have never yet recovered. And then in the second place, it is always added that after that future restoration to the land, the long history of Israel's apostasies shall

end. From that time on, the sanctuary of God 'shall be in the midst of them forevermore.' It is needless to say that such words as these cannot be applied to a restoration, which, if it cleansed them from idolatry, only brought them for a while into their own land, there to commit after a time the greatest crime of their whole history, in the crucifixion of the Son of God.

5. Finally, the prophets themselves recognize the fact that there shall be *two* restorations. In the book of Isaiah this is said in so many words, thus: 'It shall come to pass in that day, that the Lord shall set his hand again the *second* time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar and from Hamath, and from the islands of the sea. And he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' (Is. xi. 11-12.)

But the Babylonian restoration was the first, and not the second; and as there has certainly been no restoration since, it follows, according to the explicit teaching of the prophet, a second restoration of Israel is yet in the future.

Here then we have no less than five independent proofs that the scriptures do predict a regathering of the Jews into their own land, such as the world has never yet seen. If such words as those which we have cited, do not teach that Israel, the literal, historical, national Israel, shall yet be gathered into their own land, to be rooted out no more forever, we ask with all earnestness, what words could possibly have been substituted which should have taught this? The very same terms are used in Jer. xxix. 10, in predicting the return of the Jews from the Babylonian captivity, which are elsewhere employed to predict the return of the latter days. As every one knows, the event proved

that these words were to be taken in their plain and evident literal sense; they meant precisely what they said, nothing more and nothing less. How, then, on any sound principles of exegesis, can any one be justified in denying that the selfsame words in the same prophets, foretelling a 'second' restoration, also mean exactly what they meant in the former case, namely, a literal return of the Jewish nation to their own land? We insist, on principles of interpretation which seem to us little less than axiomatic, that the presumption in this case, for the literal interpretation of these temporal promises to Israel, is well-nigh irresistible. The mere fact that we cannot at present see how these things can be literally fulfilled cannot suffice to nullify the force of this presumption. So far from having any explicit teaching of Scripture to put against this presumption, it is abundantly confirmed by the word and the providence of God. Note the fact that the original covenant of God with Abraham touching the land of promise, has never been fulfilled. It must, therefore, be fulfilled in a future possession of the land by the Jews, or it will never be fulfilled at all. The covenant, as made with Abraham concerning the land, promised a territory vastly larger than Israel has ever occupied. So far from being limited to the land of Palestine as actually inhabited by the twelve tribes, it is said to extend 'from the river of Egypt,' the Nile, 'unto the great river, the river Euphrates.' (Gen. xv. 18.) The promise of the land as made to Abraham had no condition in it. It was given to Abraham by promise, and not by the law. Notwithstanding Israel's long, dark record of sin and unbelief, God's original covenant to give that land territorially defined in Gen. xv. 18-21 to Abraham's seed for an everlasting possession, still stands there in God's word, *unconditioned* and *absolute*. And, therefore, seeing that, as Paul reminds us with regard to this very matter of Israel's future, 'the gifts and calling

of God are without repentance,' or 'change of mind,' it follows inevitably that if that unconditioned promise has never yet been fulfilled, then it must be fulfilled in the future. It cannot have lapsed on account of Israel's sin. As surely, therefore, as God is true, Israel must yet have all that land which was given in covenant to Abraham for their possession.

Plainly, this unfulfilled promise of God gives us of itself the strongest reason for assuming that when we read again in the prophets of a time that is coming when a new covenant—differing from that of Moses, in that it shall have no legal condition in it, but shall be all of grace, and not of works—shall be made with all the house of Israel and the house of Judah, and that under that new covenant the Lord will plant Israel in the land which He gave unto their fathers, to be 'rooted up no more forever,' the words mean exactly what they say.

But a second argument of overwhelming force, for the literal interpretation of these promises of the reinstatement of Israel in the Holy Land, is found in the analogy of the prophecies already fulfilled. How can we possibly determine how God may be expected to fulfil predictions in the future, except by observing how in point of fact He has fulfilled them in the past? How, then, has God thus far fulfilled His prophetic word? History bears witness that God has thus far fulfilled the predictions of His word in a very literal manner. This is true of the Messianic prophecies. Every student of the Bible knows with what wonderful literality the minute details of the predictions touching the humiliation of the Messiah have been fulfilled in the event. The Jewish interpreters of prophecy, in the days of our Lord's life on earth, rejected the literal interpretation of those prophecies which foretold the low condition of the Messiah in His first appearing. Selecting as to be literally interpreted those

which suited best their earthly notions as to the fitness of things, and explaining away the rest, they failed to recognize the promised Messiah in the lowly Nazarene, and, because they knew not the Scriptures, fulfilled them in rejecting Him.

As regards these Messianic prophecies, the event has proven that it was intended that they should be understood in their literal and most obvious sense. Only the Jewish prophecies remain to be considered. Here the fact stands out, if possible, still more conspicuous and indisputable, that these also have thus far been fulfilled after the same law. The event has proven that these also, so far as they have been yet fulfilled, have been fulfilled, not in a figurative, but in a literal manner. We find predictions of spiritual evil taking effect in hardness of heart; and in the second place, predictions of temporal evils, to be realized in the dispersion and afflictions of the people, the desolation of their land and all that was in it. Precisely corresponding to this, we find that all the predictions of blessing fall also into two classes, namely, predictions of spiritual blessings, to take effect in the renewal and sanctification of the nation; and in the second place, predictions of temporal blessings, to consist in the reinstatement of the nation in the land, and the restoration of the land and its cities to its former prosperity. It is abundantly clear that, as regards the curse pronounced against the spiritual life of Israel, the ancient prediction has been fulfilled to the letter. That fulfilment is, at present, visible fact. But the threat of spiritual hardening was not all. The same prophecies also contained threats of temporal evils to follow this spiritual abandonment. Thus the Lord declared, for example, by the prophet Jeremiah, in language of startling clearness:

‘I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed

to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach among all the nations whither I have driven them.' (Jer. xxix. 18.)

As for the land while thus emptied of its rightful inhabitants, it was written that it should 'become briers and thorns, and be utterly desolate.' It has been already shown that all these predictions concerning the external condition of this hardened and blinded nation and of their land, have been fulfilled with the same literality as those which foretold their spiritual ruin. They have proved to be, not mere figurative illustrations and poetic amplifications of the spiritual desolation which was to come upon the nation, but veritable predictions of a literal scattering of the nation among all the nations of the world, and of a literal depopulation and desolation of their land. They found their complete fulfilment, not in any spiritual Israel, nor in the church as typified by Israel, but in the literal seed of Abraham according to the flesh, even the people whom we know as Jews. The proof of this is before our eyes. All this is so clear that there never has been any doubt about the fulfilment of all the prophecies of cursing against Israel; nor can there be any, because to deny this would be to deny the very testimony of the senses.

But over against these prophecies of Israel's rejections stand no less distinct predictions of a restoration of Israel to take place in the latter days. And when we examine these predictions, we find that they correspond in the most exact manner to the other prophecies of cursing. As there were predictions of a spiritual curse, fulfilled in Israel's blindness and hardness of heart, so there is a corresponding prediction of the removal of that curse, of a time when Israel 'shall turn to the Lord,' and 'the veil shall be taken away.' (2 Cor. iii. 16.) Again, as there are prophecies of temporal penalties to come on the people and the land, entirely distinct from

those concerning their spiritual abandonment, so we find prophecies of the removal of those temporal penalties forever, in God's appointed time. Was Israel to be 'scattered' among all nations? It was also written 'He that scattered Israel will gather Him.' (Jer. xxxi. 10.) Were they to be cast out of their land? It stands no less plainly written, 'I will bring them again into their land that I gave unto their fathers.' (Jer. xvi. 15.) Was that land to be 'bereaved of men' and 'desolate'? It is written with the same luminous plainness. 'Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God: Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of the talkers; therefore thus saith the Lord God: Behold, I am for you, . . . and ye shall be tilled and sown, and I will multiply men upon you, all the house of Israel, even all of it and the cities shall be inhabited, and the wastes shall be builded; . . . and I will settle you after your old estates, and do better unto you than at your beginnings.' (Ezek. xxxvi. 3, 9-11.) Many more such predictions might be cited, but these will abundantly suffice.

Such then are the facts, and what are we to make of them? Surely one would think that there could be only one answer: namely, that as the Messianic prophecies were fulfilled literally, and as the predictions of the spiritual curse were fulfilled literally in Israel, and as the predictions of the temporal curses were fulfilled no less literally on the people and the land, and as the predictions of the future conversion of this nation do refer to this same historical Israel, and will be filled no less literally than all the foregoing, so also of course shall the only class of prophecies remaining be also fulfilled in the same literal, historical manner. That is, Israel, that very nation whose often despised representatives

we see in the streets of all our cities, shall yet be gathered back into their own land; 'desolate' though it has been for ages 'in the sight of all that pass by,' that land shall yet be filled with the chosen people, and Jerusalem, the Holy City, 'shall be builded again on her own heap.' (Jer. xxx. 18.)

It has been objected by some, against the literal interpretation of the prophecies of Israel's future restoration, that in that case we are obliged to take literally all that is foretold in connexion therewith, of marvelous physical phenomena to accompany that restoration. Such, for example, are the earthquake and the cleaving of the Mount of Olives, the levelling and the elevation of the land in Palestine 'from Geba to Rimmon,' predicted by Zechariah (Zech. xiv. 4); the destroying of the 'tongue of the Egyptian sea,' predicted by Isaiah (Is. xi. 15), etc., etc. To this we answer that the objection can only be of force upon one of two assumptions; namely, either that a miracle is impossible, or that God has elsewhere declared that there shall be nothing miraculous in connexion with the restoration of Israel. The former position can only be maintained by an unbeliever in the inspiration of the Scripture. As for the latter, we ask, where, in the Word, has God declared that He will work no miracle in the day of Israel's restoration? As regards the special predictions instanced, it may be further noted that the special phenomena which are predicted are not even in themselves impossible. Physical convulsions and consequent changes for more extensive and stupendous have often taken place in time past. Neither is it beyond the power of the God of Israel, the God who made the earth and the heavens, to produce such changes, if He please.

Indeed, this objection proves, if anything then quite too much for any but a rationalist. For that miraculous phenomena should happen in connexion with redemptive

history in the future can only be held incredible on grounds which equally forbid us to believe that such events have never occurred in the past—a position which too many so-called expounders of Scripture in modern times have not hesitated to maintain. But Christians, at least, must believe that the God who ‘divided the Red Sea into parts. . . . and made Israel to pass through the midst of it,’ in an age that is past, is certainly equal to destroying the tongue of the Egyptian sea in the future, as Isaiah assuredly says that He will. If it was not inconsistent with the method of the divine government thus to interpose in the redemptive exodus of the past, why should it be any more inconsistent therewith that He should thus interpose in the greater exodus of the future? Rather should we, in the light of the history of redemption, argue from the examples urged *for* the literal interpretation, than *against* it. It stands on record that three great crises of Israel’s history, the exodus, the crucifixion, and the destruction of Jerusalem in A.D. 70, have been signalized by preternatural portents in physical nature. One final consummating crisis in the history of that people is predicted as yet to come; and when the prophets tell us that then also, again, even material nature shall witness the presence and the power of Jehovah, God of Israel, is it not plain that all the analogy of the past is for the literal understanding of such words, and of the prophecy with which they are connected, and not against it? Stands it not plainly written, ‘According to the days of thy coming out of the land of Egypt, will I show unto him marvelous things’? (Mic. vii. 15.) What possible objection can there be to supposing that these words mean exactly what they say? A system of interpretation which professes to receive with unquestioning faith all accounts of a supernatural work of God in nature in ages long gone by, and yet strenuously denies the probability or possibility of any

like interventions in the future, is to our mind, beyond comprehension.

Others there are, again, who object to the literal interpretation of the prophecies of the restoration of Israel to their land that, if it be granted, then we are logically compelled to admit that a theocratic government is yet to be set upon earth over Israel and the Gentiles. That this may be so, we are by no means concerned to deny. That, however, if this be so, it is a fatal objection to the system of interpretation, which should warrant us in setting aside all the positive argument we have considered, it is not easy to see. To prove this, it would be necessary to prove that such a theocracy is either impossible, or undesirable, or contrary to God's revealed plan for the future. That it is impossible, no believer in the Scripture can affirm; for according to the Scripture, there has been a theocratic government on the earth already, even over this same people Israel, whose only King and Lawgiver at the first was God. What has been once is not impossible.

Is it, then, undesirable that there should ever be a theocratic government for man again? Are man's modern experiments in self-government, his republics, democracies, and constitutional monarchies such an undoubted and admirable success, that even a theocracy could not be better? Or is there any sign apparent that they will yet become so perfect that even a theocracy would not be an improvement? Such questions answer themselves. Is it then, perhaps revealed that however possible and even desirable, yet God has sovereignly determined that He never will give to sinful man again the blessing of a theocratic rule? Where in all the Bible is there a single clear declaration to that effect? There are many which if taken to mean simply what they say, declare that this is God's most gracious purpose; where is one equally clear to the contrary? And if not, where then is the point of this common objection?

But then we are told that the literal application of all these prophecies to a return of the Jews as a nation to the land of their fathers, compels us also to believe, according to the same prophecies that the Jewish nation, in the future, when converted, will be exalted to great temporal power and eminence above all the Gentile nations.

But this argument unaccountably overlooks the obvious facts of the providence of God, and rests on an misunderstanding of the Scripture. As for the providence of God, is it not plain that no equality of nations, as regards the privileges of redemption, has ever carried with it equality in everything else? Is it not a fact, for example, that the Anglo-Saxon race is at the present time exalted, both as regards religious privilege and commanding political influence, to a kind of primacy among the races of mankind? But if the present exaltation of the Anglo-Saxon race, in these respects, be not inconsistent with the principles of the Gospel, why, forsooth, should it be inconsistent therewith that any other race, and, most of all, the Jewish race, should be when converted to God exalted in power and privilege above all Gentile nations, as assuredly the Word of God, so far as the letter of its predictions goes, declares they will be? Why, in a word, should it be held quite consistent with the grace of the Gospel that the American or English nation should be exalted in temporal blessings above other nations in the present, and yet utterly inconsistent with the grace of the Gospel, that repentant Israel should be thus exalted in the future?

Others again there are, and that very many, who would have us dismiss the subject of these Jewish prophecies altogether. They ask often with ill concealed impatience what in any case does it matter how we understand these prophecies? Of what possible practical consequence can it be, whether we understand them in one way or another?

To this we answer, in the first place, that the objection as thus often put, is irreverent. It implies that God has filled up a very large part of the Bible with predictions which are of no practical use. Is it likely that God has revealed what we need not concern ourselves to understand? Should we not rather infer that since, undeniably, very great prominence is given in the Bible to this restoration of Israel, it must be, in the mind of God, a matter of great consequence, which it concerns us much that we rightly understand? Nor is the practical importance of a right understanding of these prophecies hard to show.

It is of great importance, in the first place, because these same prophecies everywhere announce the most overwhelming judgments as to fall upon the Gentile nations in connexion with Israel's future restoration. If the predictions of blessing for the Jews are to be taken literally, then beyond doubt the predictions of judgment at same time to be visited on the Gentile nations, must be taken literally too. And if this should prove to be the true interpretation, then because of a false theory of interpretation, to have drifted into such days of trouble unawares and be taken by surprise, must plainly be a very serious thing. If judgment is decreed from heaven against this guilty world, and if only a single nation has the promise, as a nation, of being carried safely through it (Jer. xlv. 27, 28), then it cannot but be of immense importance for us Gentile Christians generally that we know it and proclaim it to the Church, and to this self-satisfied, Christ-rejecting world.

And this leads us very naturally to a further reason, which is given by the inspired apostle, for the importance of a knowledge and right understanding of the predictions of the Word concerning God's purposes with Israel; namely that we Gentiles 'be not wise in our own conceits.' (Rom. xi. 25.) According to the apostle Paul, therefore, a right

understanding of God's purposes of future grace to Israel, is a divinely ordained means to keep down among us Gentiles, our overweening national and ecclesiastical pride. Never had this reason more of force and weight than in our own time.

Again, the question of the interpretation of these prophecies concerning Israel's restoration, is of no small consequence in an apologetic way. If we hold to the literal interpretation, although it doubtless will not free the defender of the truth from all difficulties, and something will still be left to faith, yet we submit that it puts him at a great advantage as regards the assault of unbelief. We deny utterly, the bold assertion that the fulfilment of many prophecies in the literal restoration of the Jewish nationality in Palestine has now become impossible. Against this assertion we place the practically unanimous testimony of the secular press of Christendom, that such a restoration is—even in this late day—quite possible, if not desirable; and that, therefore, the assertion of unbelief to the contrary, however necessary to the maintenance of a theory, is at least quite premature, and the consequent conclusion against the inspiration of the Word of God, unproven.

The apologetic importance of this question of interpretation is further apparent in its bearing on the question of missions to the heathen. It is constantly objected that missions never have converted the world, and thence that a world-conversion is not to be expected. We are pointed to the obvious fact, that not even in countries like Europe and America, where the Gospel has been preached for centuries, is there any sign of anything like a universal conversion, in the Bible sense of that word. Hence, it is argued, missions are a failure, and may as well be abandoned. Much might be said in answer to this. Apart from all other considerations, a right understanding of the position of

Israel in God's plan of redemption for the world, deprives this objection at once of all its force. For if God has indeed, as we believe, revealed in His Word that it is not in His purpose and plan that the nations shall, as nations, turn unto His Son until first all Israel shall be saved, then obviously it is quite irrelevant to object that God has not accomplished prior to Israel's restoration, that which He has only promised to bring to pass after that event. Meantime, the present preaching of the Gospel is accomplishing exactly what God before said that it should accomplish; namely, taking out from the Gentiles a people for His name. (Acts xv. 14.) Where, then, is the failure? We point the Jew, with good reason, to the amazingly literal fulfilment of the many predictions of a suffering Messiah, who should be both priest and sacrifice, in the person and work of Jesus of Nazareth. But 'Ah,' he rejoins, 'the same prophets also tell us that the Messiah is to reign, even on the throne of David, over the seed of Jacob. Where is the fulfilment of all that in your Jesus?' At once he is told with all assurance that while all about the sufferings of Messiah must be taken literally, and in fact has been so fulfilled, yet on the contrary, all about his reigning over Israel, is to be taken only in a spiritual sense; that the kingdom is a spiritual one only, in the hearts of believers; that the throne of David, on which Messiah was to rule, is the throne of God the Father, to which Jesus was exalted; that the house of Jacob, over which he was to rule is the church which he has founded; in a word, that all about the suffering must be taken in a literal sense, but all about the reigning in a spiritual and figurative sense. Is it strange again that such a method of interpretation does not convince the Jew? Why, he may well ask, have we not as good a right to explain away the literality of the sufferings, and insist on the literality of the reigning, as you Christians have to explain away

the literality of the reigning and insist on that of the sufferings?

But the great practical consequences of our belief one way or the other, regarding the literal fulfilment of these promises to Israel, will perhaps most of all be evident, when we remember that the prophets everywhere connect with their fulfilment very closely, a glorious revelation of Israel's Messiah in judgment. If we will be logical and consistent, then as already suggested, as we interpret the predictions of the restoration, so shall we interpret those of the coming and kingdom of Messiah, which so often go with them. In no case can it be a matter of no practical consequence, as so many insist, what a man may believe as to this predicted restoration of the Jews. So far from this, our belief upon this point will be almost sure to settle for us many other momentous questions of scripture interpretation, and determine all our anticipations as to the future course of human history.

But it has come to pass in our day that God has been giving, if we mistake not, new confirmations, most impressive and suggestive, and, as it seems to us, well-nigh irresistible, of that interpretation of His Word for which we have argued. In this respect the history of the Jews for the last hundred years reads us a lesson which, little as it has been noted by the most of Christians, cannot but awaken very deeply stirring thoughts among all those who believe that God, the God of the prophets, the God of Abraham, Isaac and Jacob, still lives and works, despite the unbelief of men, in human history, and hath by no means cast off His people 'which He foreknew.' The history of the Jews for the past hundred years has been such as to afford what some at least, find themselves compelled to recognize as almost conclusive evidence of a literal fulfilment of the ancient promises to Israel already begun.

CHAPTER IV

THEORIES AND FACTS

And He spoke to them a parable : Behold the fig tree and all the trees ; when they now shoot forth, ye see it and know of your own selves that the summer is now nigh at hand.
Luke xxi. 29-30.

Historical fulfilment the test of theories of prophetic interpretation. Application to restoration prophecies. Restoration probably gradual—Literalism justified by facts of our age—Restoration predictions fulfilling—The civil emancipation of the Jews—Organization for national ends—Extensive transfer of wealth—Rapid rise of the Jews to power and eminence—Their control of the press—Recent rapid increase in the number of the Jews—Signs of an approaching re-establishment of Jewish power in Palestine—Obstacles to the return to Palestine—A literal fulfilment of the restoration prophecies already begun—A new thing in history.

The ultimate test of every theory is fact. The ultimate test of every theory of prophetic interpretation is, in the nature of the case, the fact of fulfilment. Thus, also, is it with the question whether or not the promises made to Israel in the prophets, of their future deliverance from their subjection to the Gentiles, and their re-instatement in more than their pristine glory, in their own land, are to be taken in their verbal and literal sense ; this, also, must be brought sooner or later to this same test. The question, therefore is of great interest and practical consequence, whether or not we are yet in a position to apply to the theory of the literal interpretation of these promises, at least in some tentative manner, this crucial and decisive test.

Let it be noted, first of all, that both the intimations of Scripture, and the analogy of past fulfilments of prophecy,

make it highly probable that the restoration of Israel, at whatever time and in whatever manner it take place, will be a gradual process. The promised restoration from Babylon occupied nearly twenty years ; the prediction of the subjugation of the whole nation to Gentile power, was fulfilled, not all at once, but in a long series of events, covering about a hundred and eighty years. The various events predicted in connexion with the future restoration of the Jews, are so numerous and of so complicated a character, that it is made the more probable that the restoration also, may follow this analogy, and, like the subjugation of the nation, occupy a very considerable length of time.

Thus since the re-instatement of Israel in their land, is only one of the many events foretold in connexion with their restoration, and that, too, apparently almost the last in order of fulfilment, it becomes very possible that, then, some time antecedent to such re-establishment of the nation in land, we might see so clear and evident beginning fulfilment of other predicted events connected with the great restoration, as practically to settle the question of the literal interpretation of the whole group of restoration prophecies. Such a series of events, all looking and tending toward the literal restoration of the Jews, when fairly and unmistakably initiated, would plainly make it as good as certain that, like the predictions of the curse that was to fall on Israel, and those of their final conversion, so all the remaining predictions of the Scriptures touching the reinstatement of the nation in the Holy Land in power and glory, and all the momentous events predicted to accompany and follow that restoration, were to receive a no less literal fulfilment, against the day that the 'time of the Gentiles' should have fully run their course. And so it becomes a question, not of mere vain curiosity, but of exceeding great importance in its bearing both on our interpretation of the Scripture, and on our anticipations for

the future of the world and the church, whether we are as yet able to apply to the interpretation of any of these Jewish restoration prophecies, this crucial test of fulfilment. The inquiry, be it carefully observed, is not one which involves any 'speculation' as to the future; it has simply to do with a matter of historic fact. We have only to ask, 'Have any signs and beginnings yet appeared, of a literal fulfilment of the ancient promises to Israel, such as, if the literal interpretation of those promises be correct, we have sooner or later to expect? Are there any signs of such a deliverance of the Jews from their oppressors, and of the possible approach of such a return of the nation to their land, as the prophets in words at least everywhere predict, will take place in the latter day? What are the facts of the recent history of Israel as bearing on this point?'

The answer which history gives to this question, is clear as the sunlight. That answer is, without doubt, affirmative. It is the indisputable fact that for now more than a hundred years the Jews have been steadily rising out of that depth of subjection and abasement in which they had lain for centuries; and that concomitant with this, have appeared among both Jews and Gentiles, many other exceptional phenomena predicted by the prophets, as to accompany or usher in Israel's final restoration. The facts which support this assertion are most impressive when we look at the past, and full of very solemn omen as to the swiftly approaching future.

1. Of these facts, the first to be mentioned is the civil emancipation of the Jews, which has been one of the remarkable events of the history of our age. The prophetic word, 'oppressed and spoiled evermore,' graphically represents their general history, until quite recent times. But a wonderful change has passed, and is still passing, on the condition of the 'scattered nation.' The Lord had said

concerning Israel, that 'in the latter days' He would 'break the yoke of the Gentiles from off his neck, and burst his bonds.' (Jer. xxx. 8.) It is a fact which cannot be denied that for the past hundred years and more the world has been witnessing a most literal fulfilment of these words. The last century, in particular, has seen a deliverance of the Jews from Gentile oppression, which, although not yet complete, is without a precedent since the beginning of our era, and as wonderfully corresponds to the letter of prophecy so far as it has yet advanced, as did the fulfilment of the predictions touching the dispersion. The eminent Jewish historian, Prof. Gratz, in his great work on *The History of the Jews*, dates the beginning of the fourth and last of the periods into which he divides Jewish history, from 1750 A.D. and introduces that part of his work with the following words, words which, in the light of the present argument, are very suggestive :

'Can a nation be born in a day? or can a nation be born again? Yes in one nation a new birth appears, a resurrection out of a state of death and apparent corruption; and that in a race which is long past the vigor of youth, whose history numbers thousands of years. Such a miracle deserves the closest attention of every man who does not overlook all wonderful phenomena. Mendelssohn had said at the beginning of this period, "My nation is kept at such a distance from all culture, that one might well doubt the possibility of any improvement!" And yet she arose with such marvelous quickness out of her abasement, as if she had heard a prophet calling unto her, "Arise! Shake off the dust. Loose the bonds of thy chains, O captive daughter of Zion." (Geschichte der Juden, xi Bd. S. 1, 2.)

For the past hundred years or more, the world has been witnessing a literal fulfilment of these ancient predictions. The change in the civil position of the Jews throughout the

largest part of Christendom, has, indeed, been one of the most characteristic features of the history of the past century and more.

The Lord had said by the prophets that when the hour of deliverance should come, He would make them that had oppressed her, Israel, 'drunk with their own blood' (Is. xlix. 24-26), and that He would then take the cup of trembling out of the hand of Israel and 'put it into the hand of them that had afflicted her.' (Is. li. 22, 23.) And so it came to pass at the time of the French Revolution. Throne after throne went down in flame and judgment, and as the thrones of the Gentiles fell, everywhere fell with them the chains of ages from the limbs of Israel.

It is a fact, then, that God has undoubtedly begun to fulfil the predictions of the restoration of the chosen nation in a manner as literal as that in which He had fulfilled all that He had threatened against them. For if, indeed, the promises to Israel of the breaking of the yoke of the Gentiles in the latter day have actually begun to be fulfilled, not in the church but in that nation, does it not thereby become as good as certain that all that still remains of those restoration prophecies, will also be fulfilled in the same national Israel, and in the same literal manner as the breaking of the yoke?

2. But we can test the theory before us still further. For the restoration of the latter day is predicted, not in a merely vague and general manner, but with a great fulness of detail as to the attendant circumstances. Are there any signs of a like literal fulfilment as regards these details also.

In the prophecy of Ezekiel we have, in the vision of the valley of dry bones and its interpretation, a very full account of the final restoration and conversion of Israel. (Ezek. xxxvii. 7-14.) According to the representations of that vision, the restoration is to take place in successive and perfectly distinct stages. Thus, the prophet saw that before

the giving of life to the dry bones which symbolized the house of Israel, before even the clothing of them with flesh and sinews and skin, there was, first of all, 'a noise and a shaking, and bone came to bone, each bone to his fellow.' That is, he saw, in the first place, a preliminary organization, the necessary antecedent of all that followed. If this feature of the vision mean anything, it would seem that it can mean nothing else than this—that a *tendency to external organization* in the scattered nation, was to be looked for, antecedent and preparatory to their reinstatement in their land, and their conversion to God by the power of the Spirit of life. Something of this kind, therefore, according to the prophet, was apparently to be expected as one of the initial stages of the restoration process.

In this, again, do we find fulfilment answering to prediction, in the age in which we live. Ever since the early part of this century, has been manifest a steadily increasing tendency among the Jews to organize themselves for the purpose of cherishing and strengthening their national life. Even as the prophet Ezekiel long ago predicted, there has been and is even now, antecedent to the actual reappearance of Israel as a nation in the land of promise—'a noise and a shaking' among the dry bones of Israel, and bone is coming to bone, 'each to his fellow.' This prediction as to the beginning of the final restoration is also being very literally fulfilled.

3. But we can bring this theory of interpretation to another test. For the prophets not only foretell the emancipation of the Jews from Gentile tyranny, but they also predict, with great fulness of detail, what shall be their condition when thus freed from the yoke. In the first place, it is intimated that at the time of their restoration they shall have become possessed of great wealth, and that even in the lands of their oppressors, and before their return to the land of their

fathers. It is particularly mentioned that when the isles and the ships of Tarshish shall bring Israel back to their own land, they shall '*bring their silver and their gold with them.*' (Isa. lx. 9.) And this wealth shall be derived from the Gentiles that oppressed them: for it is written that they shall '*eat the riches of the Gentiles*' (Isa. lxi. 6); and again, that when their spoilers shall cease to spoil them, then they in turn shall spoil their spoilers. (Isa. xxxiii. 1.) A transfer of great wealth from the Gentiles to the Jews, is thus, in words at least, one of the predicted marks of the near approach of the great restoration. Is this to be understood literally? Are there any facts in this age of Jewish emancipation, which bear upon the answer to this question? There is no lack of such facts. Everywhere in Europe is noted the extraordinary tendency of capital to concentrate in Jewish hands. We see everywhere, the rapid increase in Jewish wealth at Gentile expense which the words of the prophets so long ago foretold for the restoration period. This prediction also is thus apparently beginning to be fulfilled; and like all else before, in the most literal manner possible.

4. But we may add another test. It was also predicted by the ancient prophets that when the Jews should in the last days be delivered from their enemies, they should be *raised to great power and influence* in the lands where they should be scattered. Thus, e.g., we read in the book of Zephaniah, concerning the last great restoration: 'At that time I will undo all that afflict thee; and I will get (my people) praise and fame'—not, be it observed, in Palestine but—'*in every land where they have been put to shame*'; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.' (Zeph. iii. 19, 20.) Let it be observed that this is by no means a necessary consequence of the emancipation of a

people. The negroes, for example, have been emancipated but there is no sign of anything like this becoming true of them. How is it with the Jews? Is this predicted mark of the beginning of the great restoration also to be discerned? Here is another test of the literal interpretation. Especially to be remarked is the position which the Jews have taken in the matter of education. Everywhere they have entered eagerly into the intellectual contest, and already, as compared with Christians, are found in a much larger proportion of their total number, among the educated and educating classes.

The facts are such as to warrant the statement of Professor Treitschke, of the University of Berlin, that 'while in the whole German Empire the proportion of Jews is only one in seventy-five, yet in all the higher institutions of learning the proportion of Jews is one in ten.'

As a natural consequence of this remarkable state of things, it has come to pass that in every land where the Jews exist in any number, and have an equal chance of competition with Christians, men of Jewish blood, and in most cases of Jewish faith, are found holding positions of the highest influence as scholars and educators of the people, to an extent which is out of all proportion to their number.

In a no less surprising degree are the Jews gaining 'praise and fame' in connexion with the politics of the lands where they are scattered. This is the more remarkable that they are still a despised people, and dependent for their political position in most lands upon the suffrages of the Gentiles, who dislike, and often detest their race: and yet, in Europe, their influence in politics is matter of universal attention and comment. Look at these facts in the light of the Scriptures. Does not all this look very like a literal fulfilment of God's prophetic Word, taking place before our very eyes? It was said, 2,500 years ago, by

the prophet Zephaniah, that when God, for the last time should turn back the captivity of Israel, He would then get them *praise and fame, in every land where they had been put to shame.* That the 'captivity' of Israel is being turned back—in other words, that 'Jewish emancipation' is one of the notable facts of our age, is clear; that the Jews are gaining 'praise and fame,' in an unprecedented manner, in all the lands where their 'captivity' is turned, is equally certain. The fact is so conspicuous as to be exciting attention and comment, not merely among a few prophetic specialists, but among the most eminent and thoughtful men of our time, believers and unbelievers alike. How can we then escape admitting that the events of our age in this respect also, go to justify the literal interpretation of the ancient promises to Israel?

5. But there is yet another circumstance predicted in connexion with the final restoration of Israel. It was also foretold that at that time they should greatly increase in number. 'A little one shall become a thousand, and a small one a strong nation.' (Isa. lx. 22.) Israel is to 'blossom, and bud, and fill the face of the world with fruit.' (Isa. xxvii. 6.) 'The days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast; and it shall come to pass that like as I have watched over them to destroy and to afflict, so will I watch over them to build and to plant, saith the Lord.' (Jer. xxxi. 27.) And again, 'I will increase them with men like a flock.' (Ezek. xxxvi. 37.) No doubt these and like predictions will receive their complete fulfilment only when Israel shall be re-established in their own land in penitence and faith. Still as the restoration is represented as a gradual process, it is of consequence to our present argument to inquire whether there are as yet any signs of a literal fulfilment of this prediction of a great

increase in the latter days, in the numbers of the Jewish nation.

The answer to this question is not hard to give. For centuries the Jews in almost all lands were compelled to live under the most unwholesome sanitary conditions ; moreover, they were repeatedly put to death in large numbers. The word of the Lord was for eighteen hundred years strikingly fulfilled, that He would ' watch over them to destroy and to afflict.' As the result, the numbers of the Jews rather diminished than increased. Basnage, 175 years ago estimated their number at that time to be about 3,000,000. For the past fifty or sixty years they have been increasing very rapidly. According to the high authority, however, of Herzog's Real-Encyclopedia, the whole number of the present Jewish dispersion is to be reckoned at not less than about twelve millions, and it is the undoubted fact that, the Jews are everywhere increasing in a more rapid ratio than the Gentile populations in the midst of which they live.

It is a fact, therefore, that whereas the prophets predict a large increase in the numbers of the Jews in connexion with their final restoration, this prediction also, simultaneously with their emancipation, is receiving a fulfilment no less literal than all the others noted.

6. But we have yet another test which we can apply to the question before us. For it stands written in the prophets against the Gentile power which was so long to oppress Israel, ' When thou shalt cease to spoil, thou shalt be spoiled ' (Isa. xxxiii. 1), and, again, that when God shall take ' the cup of trembling ' out of the hand of Israel He will then put it into the hand of them that had afflicted her. (Isa. li. 22, 23.)

To the same effect we read that in the day when the Lord shall save Jacob from the land of his captivity, He ' will make a full end of all the nations ' whither He had

scattered him. (Jer. xxx. 10, 11.) In agreement with these words the Lord Jesus also predicted that 'immediately' upon the closing of Israel's long 'tribulation,' there should be 'upon the earth distress of nations, with perplexity, men's hearts failing them for fear.' (Matt. xxiv. 29.) It has, therefore, been clearly foretold that the time of the ending of Israel's tribulation should be marked by accompanying judgments upon the Gentile nations among whom they should at that time be scattered. This evidently raises another test-question bearing on the theories before us. Has it also been signalized, in any special manner, by simultaneous judgments upon the Gentile peoples, among whom the Jews are principally found? The facts which form the answer to this question are so recent and so familiar as to need no more than the briefest statement. It is undeniable that we are here again confronted by a literal fulfilment of the ancient predictions. The last hundred years has not been more distinctly marked by the emancipation of the Jews than also by the simultaneous disintegration and revolutionary overthrow of very many of the old monarchies and republics that have succeeded to the territory of the Roman empire, in which region the Jews are chiefly scattered. Moreover, it is the remarkable fact that both the emancipation of the Jews and the revolutionary movements which from time to time since 1789 have shaken Europe, have been alike due to the operation of a belief in one and the same principle namely, the essential equality, and by consequence, the equal rights of all men. Hence, naturally, just those crises in which the emancipation of the Jews has made the most progress, have been just those in which also, as at the close of the last century and middle of the present, the Gentile powers have suffered the most sorely.

The prophets declared that the special form which the judgment foretold would finally take, toward which, therefore

it might be expected to tend from the first, was the final overthrow of Gentile dominion in the earth, an overthrow of 'all the kingdoms of the Gentiles.' It stands expressly predicted in an address to Israel, 'I will make a full end of all the nations whither I have scattered thee.' (Jer. xlv. 28.) In the fullest sense, indeed, these words have not yet been fulfilled; but who needs to be told that the distinctive tendency of all those revolutionary movements in Christendom which began with the great cataclysm of the first French revolution, has been ever more and more clearly toward the total overthrow of government as such, and the substitution of the will of an irresponsible populace for the supreme law of God, as the ultimate source of authority and fountain of law. The utter subversion of the existing order of things in Church and State has been the avowed aim of the Internationalists, the Nihilists of Russia, and the Anarchists of France, while other less formidable and radical organizations are working, if less openly and consciously, yet nonetheless certainly toward the same end.

That we see such national distresses and perils of so unprecedented character, appearing on every hand simultaneously with the emancipation and elevation of the Jewish nation, is a fact which, in the light of the predictions of God's word, appears full of the most solemn significance. To put the case in a few words: more than 1,800 years ago, the Lord Jesus said that when the Jewish tribulation should end and the 'times of the Gentiles' be fulfilled, 'immediately after the tribulation of those days,' there would be 'on earth distress of nations, with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth.' And now in our day, we see Israel's long tribulation ending; and the predicted distress of nations ensuent.

Thus another predicted mark of the closing scenes of the age-long Jewish tribulation has appeared in the history of

our time. 'On earth distress of nations with perplexity, men's hearts failing them for fear'; that is what the Lord foretold would be the state of things when Israel's tribulation should end; and does it not appear as if, with Israel's long abasement terminating, these words of Christ were also beginning to be fulfilled before our eyes, like all the other words of prophecy, in a very literal manner?

7. Yet one other and last test is inevitably suggested by the terms of the predictions of the restoration. Those prophecies make all else to culminate and terminate in the return of the scattered nation to the land of their fathers, and their conversion to the faith of the Pierced One as their promised Messiah. It might not unreasonably be anticipated, that as the final hour approached, the history of the time should be seen gradually shaping itself in preparation for that issue. And if this should so appear, it is plain that it would add another very weighty and almost decisive confirmation to our argument for the literal interpretation of these restoration prophecies. What, then, are the facts? It is the undoubted fact that since the political emancipation of the Jews began, just those movements which on the hypothesis of literal interpretation were to have been expected, looking and tending toward the re-establishment of the Jewish nationality in Palestine, have indeed in recent times begun. Events in the East have of late followed one another with a rapidity and decision which is most impressive to one who seeks prayerfully to watch the gradual unfolding of the great plan of God pre-announced in the Prophets. God himself has of late taken up the so-called, 'Jewish Question' in such a remarkable manner, that we can no longer be told that the restoration of the Jews is not to be expected. We have argued that if those who interpret the Scriptures as foretelling a literal restoration of the Jewish nation to the land of promise be in the right, then it were reasonable to

expect that whenever the time of the restoration should draw near, there would appear movements and tendencies preparatory for and pointing toward such an issue. By way of further testing, if possible, literal interpretation of these restoration prophecies, we therefore raised the inquiry whether or not there have appeared in the present century, and especially in our own day, anywhere in the political horizon, any possible indications of the approach of such a notable and significant event. The result of this inquiry has been to make it clear, that whatever the future may bring forth, the affairs of the world within the past hundred years and more have taken such a shape that the question of the possible restoration of the Jewish nationality in Palestine, has passed out of the exclusive domain of the theologian and expositor of Scripture into the arena of political discussion.

This period has undoubtedly witnessed the rapid decay and disintegration of the government which has for several centuries held the Holy Land. It has witnessed within the last few decades a very general and unprecedented interest, among men of all forms of religious and political opinion, in the question of the future disposition of the Jewish nation. Whatever be the final issue, it is a fact, variously attested, that a stream of Jewish immigration has begun to flow into Palestine. Simultaneously with this by reason of various political and social complications, we see the question, which a hundred years ago would have been regarded as a political absurdity, claiming the deliberate attention of the thinkers of the world, whether the interests of the world may not e'er long demand the reconstruction of a Jewish state in Palestine. Is there any ambiguity about these facts?

Add now this last mark of the time in which we live to all the foregoing, and can we, as men who believe in God's Word, regard these as all only so many accidental coincidences? Must we not rather see in this most remarkable

combination of events, long ago predicted as to come to pass 'in the time of the end,' the most impressive evidence that all the ancient predictions concerning Israel's restoration in 'the latter days' are soon to receive not a figurative but a most literal, astonishing, and exhaustive fulfilment? The facts which we have brought together are not such as we would have had any reason to anticipate if the figurative interpretation of the promises to Israel were the right one; but they are precisely such as were to be expected if the literal interpretation of the prophecies were the right and reasonable one.

Nor can the force of this argument be evaded by the common remark that 'such things have been always happening.' It is quite certain that such things have not been always happening. It is certain that down to the latter part of the eighteenth century there had never been any general movement toward the emancipation of the Jews since the Babylonian captivity. The solitary attempt of the Emperor Julian in the fourth century to restore Jerusalem, by its remarkable failure only rendered more conspicuous the truth of that prediction of our Lord which it was his aim to discredit, that Jerusalem must be 'trodden down by the Gentiles until the times of the Gentiles be fulfilled.' The course which history has of late been taking as regards the Jews is, therefore, without a precedent. We are herein confronting a new phenomenon in the history of the world, and one which is in various ways of the most momentous significance.

CHAPTER V

RECAPITULATION AND CONCLUSIONS

Heaven and earth shall pass away, but my words shall not pass away. Matthew xxiv. 35.

Résumé—Anticipation for our age—Credibility of the Scriptures—Their genuineness, authenticity and interpretation—Reinstatement of Israel in Palestine—Approaching overthrow of Gentile power—Coming judgement upon Israel—The Second Advent of Christ literal—Its apparent nearness.

The argument of this book may now be summed up as follows. We called attention to the very remarkable and unique character of the various phenomena which have distinguished the history of the Jewish nation to the present time, noting in particular their extraordinary influence on the faith and the practical religious life of the world, their unparalleled experience of exile, scattering, and persecution for more than two thousand years, and the persistence notwithstanding of their separate national existence and peculiar racial characteristics. In the next place, attention was directed to the fact that all that is most exceptional and was *a priori* most unlikely to have taken place in that long history down to the present time, is found recorded centuries in advance of its occurrence. That record is contained in books which have been written by prophets of that nation, and which—whatever be the exact date of their composition—were indisputably published to the world centuries before the predicted experiences of the nation could have been possibly anticipated by the natural reason of man.

From all this it was argued that the facts are such as cannot be rationally explained, except we assume in the history of the Jews the mysterious working of a power and wisdom more than human; and, in particular, that we must recognize the claim of foreknowledge obtained through supernatural revelation from God, which these same prophets make for themselves, as abundantly justified by the continuous and minutely literal fulfilment of their predictions concerning the fortunes of Israel throughout more than two thousand years. In the light of these facts we argued that we were compelled by all the principles of sound reason to recognize—both in the formation of those Israelitish Scriptures, and, in one way or another, in all the history of that nation hitherto—the continual presence and activity of the living God, in a manner seen nowhere else in the annals of our race.

The next fact to which we directed our attention—namely, that much in the words of these old prophets yet remains to be fulfilled—becomes, therefore, of the greatest interest. In particular, we emphasized the fact that they repeatedly predict the coming of a day in ‘the latter times’ when the afflictions of Israel shall end forever, and they shall at last be gathered from their long exile back into their own land, converted from their long apostasy and hardness of heart, and made to be a seed of blessing to the world. It was therefore argued on the basis of the facts before mentioned and the divine inspiration of those predictions thereby so fully proven, that as thus far all that was predicted has in due time come to pass, so are we constrained to believe and expect that in due time all that remains will also be fulfilled.

It was further argued that the fulfilment of these promises must throughout be realized in the same people and in the same literal sense in which all the threatenings against the

Jewish nation have been fulfilled. This was shown first, as regards the predicted conversion of the nation to the faith of Jesus as the Christ; and then, by parity of reasoning, as regards also the predictions of the reinstatement of the nation in their own land. We thus reached the conclusion that we must expect, according to the Word of God, that the Jewish nation will in the fulness of time be restored to their own land, and then and there owning the Crucified One as Messiah, become and remain a holy nation to the Lord.

But since the correctness of this literal interpretation of these temporal promises to the Jewish nation has been and is by some so strenuously denied—last of all we raised the question whether it were possible as yet to test, in any tentative way, the truth of this interpretation by historical fulfilment. On reviewing the facts of history as bearing on this question, we found that there is no denying or escaping the fact that the past century has seen the beginning of a fulfilment of the temporal promises to the Jews as literal and national in its character as was the fulfilment of the threats of overthrow.

We observed that the prophets foretold the restoration as apparently like the subjugation of the nation, a gradual process. They foretold, moreover, not merely the return to the Holy Land and the conversion of the nation, but also various circumstances attendant on the restoration; as, namely, that the nation should be delivered from its political subjection to the Gentiles (Jer. xxx. 8); that there should appear a preliminary tendency to organization (Ezek. xxxvii. 7); that their numbers should remarkably increase (Jer. xxxi. 27, 28); that the wealth of the Gentiles should in a notable degree pass over to them (Isa. xxxiii. 1, lxi. 6); that they should obtain 'praise and fame' in all the lands where they had been put to shame (Zeph. iii. 19, 20); that simultaneously

with this elevation of the Jewish nation should come distress and overwhelming judgment upon the nations among whom they should be scattered (Jer. xxx. 11, Dan. xii. 1); and that this should be due, in a very special manner, to Jewish influence (Mic. v. 8, 9); and finally, that at last, as the issue of all this, they should be restored as a nation to their own land (Ezek. xxxiv. 13).

In every one of these divinely specified particulars, we have shown it to be a matter of fact that within the past hundred years there has been and is still in progress a clear incipient fulfilment of the temporal promises made to Israel for the latter day. It is an indisputable fact—a matter of frequent comment—that within the past hundred years an unprecedented change has taken place in the condition of the Jewish nation. That period has witnessed, in the first place, a political emancipation of the nation through the largest part of Christendom, which is still steadily progressing, and is favoured by the dominant principles and tendencies of the age; it has witnessed, again, a tendency of the nation, almost everywhere to organization in various ways for national purposes; a remarkable increase in their numbers; a rapid transfer of wealth from the Gentiles to the Jews; the rapid rise of the Jews, wherever emancipated, to positions of power and influence; while, last of all, has begun, in spite of much opposition within the nation and without, a steady movement of the Jews to possess the land of their fathers, favoured more and more by all the political tendencies of the time.

It may not be amiss to call attention also to the fact that all these events are of the more significance that their occurrence at just this period of the world's history had long been anticipated, on purely Scriptural grounds, by many students of God's Word. During the past three hundred years many expositors of the prophecies, of the highest

reputation for learning and sobriety, have given expression from time to time to the opinion, based on their belief in the correctness of the literal system of interpretation, and also in the truth of what is known as 'the year-day interpretation' of prophetic chronology, that somewhere about the present period the world might expect to see the restoration of Israel begin. The idea of a restoration of the Jews at about the present period of the world's history is no new thought, suggested by certain events and tendencies of the time, but has been expressed by a large proportion of the most eminent scholars who have interpreted the prophecies on certain principles, at various times during the last two or three centuries. How far their anticipations appear in a way to be realized, the facts given in this book will enable the reader to judge.

The conclusions to which we are led by this line of argument are many and momentous.

1. First of all, the facts set forth in this book, as proving the occurrence of veritable predictions of the distant future in the various books which make up the Christian Scriptures, bear decisively upon the general *credibility* of the whole history which is narrated in those books. If the fact of real prediction be proven in the Holy Scriptures; if, moreover, all Jewish history seems from the beginning to have been the matter of a special and exceptional divine revelation and predetermination; then accounts of what are asserted to have been supernatural events in connexion with the history of that people cease to be intrinsically incredible. It is reasonable that we regard with incredulity the stories of miracle with which we meet in the *Hindu Puranas* or the *Buddhist Jatakas*, because this seal of prediction fulfilled and fulfilling is totally absent both from those books and from the history of the people to whom those books pertain. But to infer that hence it is also reasonable to be in like

manner incredulous of stories of miracle when found in the Scriptures and the records of a people whose whole history appears to have been miraculously foreknown and written in advance, is utter fallacy. The cases are not similar, but sharply contrasted. If there be anything in the facts set forth in this work, it is not too much to say that they throw the whole presumption as regards the miraculous element of Biblical history on the other side. Miraculous interpositions in connexion with the history of a people with such a record as the Jews, are not incredible, but become rather even *a priori* probable. The accounts of miracles, therefore, in the Scriptures in connexion with their history make nothing against its credibility, but, rather, for it.

2. But not only does the fact of these fulfilled and fulfilling prophecies in Scripture raise a presumption for its credibility; even more, it proves its inspiration. All will agree that this is the burning question of the day—whether the Scriptures of the prophets are, in very truth, the inspired and infallible Word of the living God. We claim that the facts which we have brought together are such as ought, of themselves alone, to settle that question for every sincere and candid mind. The whole history of Israel's exile and oppressions for the past eighteen hundred years affords proof positive of foreknowledge in the books of the Old Testament. And not only that, but especially the facts of Jewish history in this very century in which we are living, when compared with the predictions of the prophets concerning the restoration of the Jewish nation, are such as to show with a clearness little short of demonstration, that these amazing predictions of events which are only now after more than two thousand years beginning to take place, must be, not of man, but of God. Who but the Holy Spirit of God could have revealed the future with such minute and unerring exactness two or three thousand years before the events foretold were to take

place? Beyond all doubt it must have been the living and omniscient God who 'spake in time past by the prophets, and hath in these last days spoken unto us by His Son.'

3. In the next place, and by necessary consequence from the foregoing, we claim that these same facts confirm the ancient faith of the Jews and of the Church of Christ, as to the genuineness and authenticity of the books in which these fulfilled and still fulfilling predictions are found written. We maintain with confidence that the events of the very age in which we are living are such as should check the rash ambition of some who would at all hazards be thought abreast the latest criticism, and so ventilate from time to time the speculations of their unchastened intellects, to the promotion of the increasing unbelief, and to the grief of all good men who still hold fast the ancient faith of the Church in the inspiration of the Holy Scripture.

Whether any such as these will be affected by anything we have written, we know not: too often in the case of such is the word of our Lord brought sadly to one's mind—'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.' But it may be there are some who may be strengthened at times against the seductions of the scepticism of our age, if but once their attention be called a way from theories to facts; to that marvelous evidence from prophecy fulfilled and fulfilling, which, we are often told, is out of date and unsuited to our times, but with which, if we do not greatly err, the age in which we live is even more replete than any which has gone before.

4. The facts which we have given bear not only on the question of the inspiration of the Scripture, but also upon its interpretation. Whatever force they have, more or less—they do assuredly go to support the literal as opposed to the exclusively spiritual or figurative interpretation of the

predictions concerning the Israel of the latter days. In the nature of the case, complete and absolutely final demonstration can be given only by final and complete fulfilment. But surely an incipient fulfilment such as has been apparent during the past hundred years, if it do not amount to demonstration, does yet confirm foregoing arguments in a degree that, as it seems to us, should leave very little room for further doubt. The principles which have worked out the deliverance of the Jews thus far, year by year are so gaining strength that at no distant day they promise to reconstruct the whole of Christendom. The more we have studied the history and fortunes of the Jews from the days of the prophets until now, the clearer has it become that in reality the revelations of the prophets took in the whole sweep of the ages, quite down to the present time. The occurrence of events has been foretold in those prophetic books, for which even the preparation had not appeared above the horizon when they were first foretold. Of this fact we claim that the history of Israel is a luminous proof ; a proof so clear that the too common failure to see or refusal to acknowledge it would be utterly inexplicable except that this very discredit of the prophetic word in the latter days was itself also therein predicted. Of this 2 Pet. iii. 3, 4 furnishes a ready illustration, as also all the many passages which, speaking of the terrible surprise which the unexpected return of the Lord will be to the world and the Church in the time of the end, imply, of course, that the predictions of such a return would before that time have fallen into very general discredit. If, as has been shown, all the threats of the prophetic word against the Israelitish nation have been fulfilled, not in a figurative, but in the most literal sense ; and if, as is agreed, the prophecies of Israel's conversion are to be fulfilled in the same national Israel, in the same literal manner ; and if, again—as the facts give so much reason to believe—the

predictions concerning the emancipation of Israel in the latter days from 'the yoke of the Gentiles' have also in our day begun to be fulfilled in the same national Israel and in the same literal manner; than how can we avoid the conclusion that the remaining details, not yet fulfilled, will be fulfilled in the same very literal and historical manner as all else hitherto? To suppose that it would be otherwise, were to set all analogy at defiance, and utterly destroy the homogeneity of these predictions of the restoration. But if all this be true, then we are guilty of no intrusion into things not revealed, but simply state the testimony of God's Word, when we say the signs of the times in connexion with the present position of the Jews, warrant us in such anticipations as the following concerning that period of the history of the world upon which we are now entering.

(1) Sooner or later the world will witness the reinstatement of the Jewish nation in the land of their fathers. They will not, as some suppose, be merged in the nations among whom they are scattered and so lose their nationality, but, restored to their own land, they will continue a nation forever. So far is this from being an inference from obscure and ambiguous language, that it is declared in one of the fullest and most explicit prophecies of the great restoration, with all the solemnity of an oath, by the Most High Himself. For we read, 'Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. (Jer. xxxi. 35, 36.)

(2) In connexion *with this restoration of the Jewish nation*, the Word of God solemnly forewarns us that we have to look for a day of *tribulation and consuming judgment* upon all

the nations of the world such as rebellious man has never yet beheld. The godless optimism of multitudes in our day, sanguine of man's success in self-government and self-redemption, will at no distant day, receive terrific rebuke from the throne of the Almighty, 'and the loftiness of man shall be bowed, down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.' (Isa. ii. 17.) So explicit is the Word of God upon this subject, that one would think that no one not predetermined to close the eyes to all that was not gratifying to our natural love of ease, and flattering to our inveterate national and churchly pride, could have any doubt upon the matter. The day is swiftly coming of which all the great judgments that have fallen upon the nations hitherto, the overthrow of Nineveh, of Babylon, of Jerusalem, have been but the imperfect types and faint foreshadowings. Jeremiah, in his great prophecy of the final restoration in Jer. xxx, xxxi. has described it in the following language :

'Thus saith the Lord, We have heard a voice of trembling of fear, and not of peace. Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned to paleness? Alas! for that day is great, there is none like it! It is even the time of Jacob's trouble; but he shall be saved out of it. For I am with thee to save thee, O Israel, saith the Lord; for I will make a full end of all the nations whither I have scattered thee, yet I will not make a full end of thee, but I will correct thee in measure; I will not leave thee unpunished.'

Surely it must be admitted that, in the light of predictions like this, which might be cited in great number, the present movements and tendencies of our time, in which the influence of the emancipated Jews is so conspicuous, become invested to the mind of the Christian with the most ominous significance. The Word of God, all whose threats

and promises have thus far been fulfilled to the letter, tells us—not in the language of obscure symbolism but in plainest terms, and with awful distinctness—that all these movements are indeed converging to a crisis of universal judgment such as the world has never seen; a judgment which will result in the everlasting overthrow of all Gentile government, of whatever sort it be. (1 Cor. xv. 24, 25.)

It is indeed quite the fashion, in these days of enthusiasm for 'progress,' to stigmatize all such representations as 'disheartening pessimism.' But thoughtful men will agree that to fasten an ill-sounding name on anything affirmed to be the teaching of God's Word, is not enough to prove it false. The Jews apparently thought Jeremiah's predictions of the coming judgment on their nation discouragingly 'pessimistic.' (See Jer. xxxiv. 4.) But they turned out none the less to be the truth of God. It is true that the Word of God does point us forward to 'a new heaven and a new earth wherein dwelleth righteousness.' Absolute 'pessimism' is thus as far from the truth of God as possible. But that the Word of God favors the optimistic expectations of many in the church as respects the present age and order of things—this we utterly deny. And in this we are far enough from being alone. Very many, even in our day, of the profoundest students of God's Word have been led by it to form like expectations of a coming judgment which shall wholly overturn the present order—men whom no one will venture to accuse of 'pessimism' and a spirit of moral despondence. Says Professor Van Oosterzee, commenting on 2 Tim. iii. 1-9: 'It is here revealed that the optimistic view of the world, which expects but a continued triumph of humanism—an advance steadily to a higher freedom, culture, and dignity in the future—cannot stand before the tribunal of Scripture.' (Commentary of 2 Tim, loc. cit., in Lange's *Commentary on the Holy Scriptures*.)

To the same effect Dr. Thomas Chalmers has also left on record his understanding of the teaching of God's Word as follows:

'As far as we can read into the prophecies of the time before us, we feel as if there were to be the arrest of a sudden and unlooked for visitation laid on the ordinary processes of nature and history and that the millennium is to be ushered in the midst of judgments and frightful convulsions which will uproot the present fabric of society and shake the framework of its machinery to pieces . . . I look for the conclusive establishment of Christianity through a widening passage of desolations of judgments with the demolition of our civil and ecclesiastical structures.' (*Lectures on the Evidences*, vol. i. p. 372.)

Even the secular press—in Europe especially—continually reiterates often in tones of the deepest alarm that a crisis of the most portentous gravity is impending over the world. How then can we who are 'children of the light and of the day' fail with the plain words of God before us to 'discern the time'? For 'the sure word of prophecy,' not a jot of which has ever yet failed of fulfilment, tells us plainly that these apprehensions of philosophers and statesmen of our time shall be more than realized in a future which apparently may not be very distant.

(3) The same prophetic word assures us that although the Jews in the coming tribulation shall not be utterly destroyed, yet for them also wrath and judgment is still reserved before their deliverance shall be fully consummated. The Jew has yet to learn with all the Gentiles that there is no peace—nothing, nothing but wrath and vengeance from God against any and every individual, or nation, or race that rejects Jesus of Nazareth, the Son of God, as the Messiah of Israel and anointed Lord of men and King of nations. For as to Israel's experience in the days of the great consummation it

stands written, that God in that day will not leave Israel unpunished—that the day in which He makes a full end of all the nations whither He has scattered them, will also be in an eminent degree ‘the day of Jacob’s trouble.’

(4) ‘Immediately after the tribulation of those days’ shall be ‘on the earth distress of nations, with perplexity’—that is the way in which the Lord Jesus described the closing days of Israel’s tribulation, when Jerusalem shall cease to be trodden down of the Gentiles. Is that all He said? No, for we read further on that He also said in so many words:

‘And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.’

If history thus far has established the principle of literality as that according to which God has fulfilled and is still fulfilling all these Jewish prophecies, how can we escape the conclusion that we are absolutely compelled by the whole force of the argument up to this point, to understand that when we read, here and elsewhere, in connexion with these closing scenes of the age-long Jewish tribulation, of an appearing of the *Pierced One* in awful glory to Israel and to the world, the words in this case also—as in all instances before—really mean exactly what they say? If the argument amount not to a demonstration, does it not at least establish a presumption for the literal interpretation of these words so overwhelming that it can only be exceedingly perilous to attempt to explain them away?

(5) But if this reasoning be sound, then it assuredly follows from the whole argument of this book, that except all the signs of the times in the Jewish and the Gentile world be utterly misread, it is true for this generation, as never before in the history of the church, that ‘the coming of the Lord

draweth nigh.' No man can, indeed, declare the day or the hour which the Lord has explicitly declared to be hidden. We remember, indeed, that no uninspired interpretation of the word is to be held infallible, and that all application of the prophetic word to current history is to be made with exceeding caution and prudence, and that the utmost modesty and humility may well be required of him who will venture to speak upon this subject.

Yet, certainly, we cannot be amiss in obeying the word of the Lord Jesus, who, referring to the termination of the long Jewish tribulation and the terrible distress of nations consequent, as ushering in what He called 'a coming of the Son of Man in the clouds of Heaven,' immediately added, 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.' (Luke xxi. 27, 28.) And while it is certain that He plainly said that to no man nor angel was it given to know the day or hour of His appearing, yet let it not be forgotten—as it far too often is, that in that same connexion He no less plainly said that when we saw 'these things'—the Jewish tribulation ending and the distress of nations attendant beginning to come to pass—we might be as sure that He was near, as we are that summer is near, when we see the buds begin to swell. (Matt. xxiv. 32, 33, and parallels.) So much, then, the faithful in our day, as they regard the signs of the times may be permitted to say, with all humility of joyful hope. 'The coming of the Lord draweth nigh.' How nigh, He has not told us; only this, that at some dateless day in connexion with the closing of the great Jewish tribulation, sudden as the lightning flash, Israel's crucified Messiah will appear. What shall follow thereupon for Israel, the prophet Zechariah has told us in very plain words, from which our Lord himself, as also John His apostle, quotes in referring to the glorious appearing.

‘I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. . . . In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.’ (Zech. xii. 10, xiii. 1.)

And so shall end forever the long record of Israel’s apostasies and crimes. And then shall be fulfilled that other word of the prophet Zechariah:

‘It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.’ (Zech. viii. 13.)

And this leads us to the last anticipation in regard to Israel which the argument of this book leads us to hold, namely:

Then shall follow upon the conversion of Israel, the promised turning of the remnant of the nations, that shall escape the overwhelming judgments of the last times, unto the Lord their God. For this we have the uniform declarations of the prophets, who all agree with Zechariah, who having told us how in that day of Israel’s deliverance ‘the Lord my God shall come and all the saints with thee,’ and ‘His feet shall stand in that day upon the Mount of Olives,’ adds as the glorious sequel, ‘It shall come to pass in that day the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one.’ (Zech. xiv. 4, 5, 9.) Even so the apostle Paul also witnesses concerning the conversion of Israel—‘If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness. . . . For if the

casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ' (Rom. xi. 12, 15.)

He that testifieth these things saith,
Surely I come quickly. Amen, Even so .
Come, Lord Jesus.

CHAPTER VI

ANOTHER FORTY YEARS OF FULFILMENT

1887-1927

By the REV. HENRY S. NESBITT of the Theological Seminary of the United Presbyterian Church, Gujranwala, Punjab.

*There failed not ought of any good thing which the Lord
had spoken unto the house of Israel ; all came to pass.*

Joshua xxi. 45

Zion's Day—A Modern Zerubbabel—A World-wide War and its Principal Result—Jerusalem *Libera*—Palestine a Jewish National Home by Mandate—Unified Israel—Rapid Colonization of the Land of Promise—A Future Bright with the Promises of God.

It is just forty years since the second edition of the book of which the foregoing chapters are an abridgement, was published. Not many books on prophecy except the Scriptures are worthy of republishing after the lapse of four decades. Dr. Kellogg's books are an exception, and are all of them quite as readable as when first written, and in the case of the present book, the theme and its treatment are even more timely now. Some of the author's friends feel a great pleasure in putting this book again before the Christian public. In doing so, they think it appropriate to add a short supplementary chapter in which there should be succinctly related how remarkably the course of Jewish history has fulfilled the author's anticipations. And they believe and pray the book its new form may be used again to the glory of God, the author of the Scriptures, in confirming the faith of His dear children, and winning back to an unshakeable faith some who may have felt the seductiveness of the present attacks upon the Bible and its blessed doctrines.

Ten years after this book was last published, and two

years before the author's call heavenward, there was held at Basle in 1897 the First Zionist Congress under the Presidency of Israel's modern Zerubbabel, Dr. Theodore Herzl. This gathering, epoch-making as it was, might be called the first birth-pang of Israel's national revival. Dr. Herzl's master-passion was to see his wandering people restored to their ancient and God-given inheritance in Canaan. For this he wrote and labored, yet like Israel's first great leader, he was to behold the land from afar. But again the leader had only passed when Israel was once more to stand on the borders of the land of promise. God was in his days stirring up the nations and preparing the steps by which the long-closed door should be opened.

In the beginning of August, 1914, when just seven prophetic times, or two thousand, five hundred and twenty years had elapsed from Judah's first captivity by Nebuchadnezzar King of Babylon in 606 B.C., and when just two thousand, five hundred years by Jewish reckoning, or fifty Jubilees, had passed since the final destruction by that same ruler of Solomon's Temple and Judah's final carrying away to Babylon—on the very anniversary of the Temple's destruction, began in Europe the most terrible war known in history. It came with the suddenness of a tornado. Beginning with an international cloud not larger than a man's hand, it rapidly darkened the entire political heavens. It lay for four bitter years as a dire pall on humanity. Its carnage has no parallel in human annals. Ten millions of the race's choicest lives were sacrificed in the effort to quench the flames. It left the world with wounds that a generation cannot heal. It left debts that two generations cannot liquidate. While it was raging there were statesmen and philosophers who were ready to declare the objects it would attain. They said it '*would make the world safe for democracy*' or '*it would make another war impossible.*'

A decade has now elapsed and we may pass judgment on these predictions. Not one of them appears to have been founded on truth. The world was probably never less safe for democracy, and democracy, never less safe for the world, than to-day. Neither have we yet reached the end of war, if signs are ever reliable. It appears to thinking men that the last war was rather but child's play compared with what we have to expect from the present outlook. New methods for the destruction of life have been invented, new and more fatal gases; new appliances for flying and carrying weapons to destroy whole cities, till one's heart fails at the thought of it all. And most sinister of all, the nations did not repent nor learn righteousness in that terrible four years. The friendship of the world of nations is still enmity with God. They nationally and individually dishonour and disobey His laws.

What then was attained in the four years of the World War? Doubtless God was chastising the nations, and that is one of His purposes in all war. But the definite, tangible and concrete result of the war which history will record, will be one principal thing—the breaking of the Turkish yoke on Palestine and the reconstitution of that land as Israel's national home.

On November 2, 1917, Lord Balfour, the British Foreign Secretary, announced the purpose of His Majesty, King George the Fifth and his Government, to make Palestine a national homeland for the Jews. In a little more than a month thereafter, Jerusalem was captured by the British Army under Lord Allenby, without the necessity of a single volley being fired at the Holy City. In all its many conquests and sieges, no such remarkable victory was ever before achieved. On December 11, 1917, the British Commander entered the city on foot and received the surrender. What the Crusaders had struggled through two centuries to

accomplish at a fearful cost of life and treasure, and yet in vain—was now achieved as if by miracle. Surely we may say, ‘the set time to favour Zion was come.’ A new day had dawned. ‘The times of the Gentiles,’ must be at an end, for Jerusalem was no longer to be *trodden down* by a foe of Israel, but was delivered to a victor who had already solemnly promised to help to make it Israel’s own land.

On April 24, 1920, the San Remo Conference granted the mandate for Palestine to Great Britain. On July 24, 1922, the League of Nations ratified this mandate. Many impressive and historic scenes were witnessed in connexion with these decisions. Dr. Chaim Weizmann, the President of the World Zionist Organization, and worthy successor of Dr. Herzl declared the gratitude of his people in the following words:

‘We are grateful because this historic event happened in our time, and are bound to express our gratitude to the League of Nations, to the British Government, to the American Government and people,¹ and to the Earl of Balfour, the author of the British Government pledge of 1917 which bears his name.’

On August 1, 1922 at a Zionist meeting in London, Mr. Nahum Sokolow, one of the great Zionist leaders, declared the ratification of the mandate to be one of the greatest facts and miracles in Jewish history. At the same meeting, the Chairman, Dr. Samuel Daiches said:

‘Just one thousand eight hundred and fifty-three years ago to-day the Roman soldiers were putting the finishing touches to the work of destruction in Jerusalem.

¹ This is an acknowledgement of sympathetic utterances by President Harding and the adoption by Congress of the House Joint Resolution presented by Hon’ble Hamilton Fish, on May 31, 1922, expressing the Nation’s approval to Jewish resettlement in Palestine.

Twenty-four hours later the Temple of Israel was in ashes ; the people of Israel lost, as the Romans thought, their nationality—and the Jews were scattered all over the world. For one thousand eight hundred and fifty years they have been remembering Jerusalem—remembering Palestine—the Temple—their nationhood—every day and several times a day. One great day had been set aside as a day of mourning : the Ninth of Ab. For the first time in one thousand and five hundred years they will this year celebrate Tisha h'Ab on which the prophecies of Zechariah came true. At last they stood at the gates of Jerusalem and their hopes were being *fulfilled*.'

On September 11, 1922, on the Mount of Olives, in the presence of a distinguished company including Lord Allenby, the High Commissioner of Egypt, and the Chief Rabbinate of Palestine, Sir Herbert Samuel, himself a Jew, took oath of office as High Commissioner of Palestine, thus becoming the first Israelitish administrator of the land since the days of the Maccabees.

The past nine years' accomplishment of Zionism under the enthusiastic leadership of Dr. Weizmann could be told only in a large sized volume, which doubtless will some day be written. While the British cannon were still booming in the northern valleys, the foundation stone of a National Hebrew University was laid on Mount Scopus where Titus had planted his artillery. Lord Allenby himself was the guest of honour and performed the function. Seven years later, in early April 1925, amidst wide-spread rejoicing occurred the formal opening of the University. On this auspicious occasion Lord Balfour was present in person and made a notable address, as did also Viscount Allenby of Megiddo. A newly purchased ocean liner, the 'President Arthur,' flying the blue flag of David, brought five hundred delegates from

New York, and the cities of Palestine contributed a vast concourse to celebrate the historic event. Seats for the function sold at five pounds and many were glad to pay one pound for standing room. A representative of the League of Nations was present and delivered an address. The Universities of the world sent their representatives.

Lord Allenby said in part:

‘It is nearly eight years since a swirling eddy in the strong tide of war threw me on to the coast of Egypt, and I found myself in command of the army destined for Palestine. I had no experience of the East, and the task was one that had been unsuccessfully attempted by many armies; the goal however was one which has throughout the ages been most alluring, Jerusalem—and there was not a man in my force who was unwilling to risk all in the enterprise. By hard and bitter fighting, my army made its way north, and forcing the passes of Ajalon and Bethoron, gained the high ground and won Jerusalem.

‘In those days I knew little or nothing of Zionism: if I thought of it at all, I regarded it as a phantasm and as a theory. Nevertheless I soon came into close touch with it. Dr. Weizmann came out not long after the surrender of the Holy City, and did me the honour of staying with me for a time at my Headquarters. His visit was a revelation to me of faith in a cause, and I never had such an eye-opener in my life. He was a keen Zionist: he converted all who came in contact with him by his infectious enthusiasm. I have never seen a man so whole-hearted in a cause.

‘We were then in a somewhat precarious position in every way. We had a good footing on the mountains north of Jerusalem, but not much more. Mount Ephraim, Samaria and Carmel were in the hands of the enemy,

and formidably barred our progress, and there was no immediate prospect of further advance. But Dr. Weizmann however made light of all this. He busied himself actively in the furtherance of Zionist plans, and before we went on to our final success, he laid the foundation of the University that has been opened to-day. Within the hearing of gunshot he founded the University. I thought then it was an extraordinary thing, and felt much more so when we came through. To-day he has seen the justification of the faith that was in him ; a faith that inspired all who came in contact with him, and which made us all more confident that victory was sure. He is a marvelous example of pertinacity and foresight. He did a tremendous amount of useful work before the war. I congratulate him on all he has done, and confidently wish this University a brilliant career of usefulness.'

Great industrial enterprises have been planned and are taking form. Many new industries, such as silk-making, have been introduced. Horticulture is being taken up on a large scale by the settlers. The Rutenberg power scheme, proposing to furnish hundreds of thousands of horse-power in electricity from the river above the Lake of Galilee, is already being carried out. Dr. Weizmann stated at last year's Zionist Congress, that 100,000 colonists have been settled on the ancestral soil and \$43,000,000 have been expended in developing the Jewish Homeland. The budgets being solicited for the coming year are in advance of any previous year, and are being eagerly provided by Jews in every land. Malarious marshes are being drained and transformed into healthful homesteads, and prosperous towns. Tel Aviv is now a thoroughly modern Jewish city with every amenity and highly prosperous.

Jerusalem is being extended as a city without walls, and its suburbs are being greatly enlarged.

The dream of centuries is daily being realized in Judea and Galilee. The Hebrew tongue of the prophets is again the *Lingua franca* of the land. Dr. Weizmann, in one of his public addresses, broke off his speech in English and went on in Hebrew, declaring he felt it his duty to set such an example to his countrymen.

But this is not the place to rehearse all the myriad activities that are transforming Canaan to be again '*a land flowing with milk and honey, which is the glory of all lands.*' As well might one assume to describe the activities in a vast bee-hive. Yet every Christian who observes the occurrence of these remarkable confirmations of prophecy will likewise feel a heaviness of heart that Israel is being restored to the land in the same unbelief in which he was scattered. The scales have not yet fallen from his eyes, and he is unable to comprehend the antecedent cause of his long anguish, his rejection of God's chosen Messiah. The veil is still upon his heart untaken away, though 'when it shall turn to the Lord, the veil shall be taken away.' To one who knows and understands the whole Scriptures, that time must seem just at hand. With many other potent signs that converge upon these days, Israel restored to Canaan is the most impressive and significant. Of it, the beloved author of the preceding chapters said in a sermon in 1890, entitled, 'Signs of the Second Advent':

'From 70 A.D. Jerusalem has continued to be trodden under foot of the Gentiles. The tribulation predicted by our Lord as coming upon Israel is thus before our eyes in this nineteenth century still, a patent visible fact, and the Hebrew walks the streets of every city in Christendom, silently testifying to its reality. But is this condition as regards Israel to continue forever ?

‘No, for Jesus went on to speak of something that should take place *after the tribulation*. “AFTER”; then there will come a time when Israel’s tribulation will end, a time when Jerusalem shall *cease* to be trampled by the Gentile; a time when Israel shall no longer be “scattered among all nations”; a time when as the Frenchman rules in France and the Greek in Greece—so shall the Jew rule in Judea.

‘And do you ask, “What shall be then?” I will read you now what our Lord said shall then be. Mark it well for they are His words, not mine:

‘IMMEDIATELY after that tribulation, there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men’s hearts failing them for fear and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory.

‘Here then (in the Jewish restoration) is a sign of Christ’s coming which everyone can understand; a sign unlike some others, about which none can say, “Such things have always been happening.” There is thus one political event in the future, which, *however little it may interest many at the time*, shall yet be full of both joyful and awful portent, beyond all events thus far in the history of mankind. That event will be the cessation of Gentile dominion in Jerusalem. One momentous political catastrophe in connexion with that city was foretold by Christ as *to introduce* the Jewish tribulation. In due time it came to pass as the Lord had said, and the Holy City passed under the yoke of the Gentiles. But that same Jesus who foretold that event, and in brief the whole course of Jewish history, foretold also another

great crisis also connected with same city and people; a day when *the times of the Gentiles* shall have run out, and the tribulation of Israel and the Holy City shall end. We may well ask with wonder, "Is it not possible that we are now approaching that day?" *One thing is certain. The cessation of Gentile rule in Jerusalem, and the re-establishment there in some form, of Jewish power, will be an event which, whenever it shall occur, will announce as with a trumpet tone that the appearance of Israel's Messiah, our Lord and Saviour, is at hand.'*

With this quotation from the pen of the author himself, this chapter and book are concluded. As the author's former deductions from Scripture have been verified so largely by events now transpiring, it is believed that what he declared in the sermon just quoted will shortly be demonstrated by events soon to transpire. Without doubt, and in spite of the cavils of an unbelieving world and decadent faith in the churches, the great Jubilee of the world is 'nigh, even at the doors.' Soon the classic mourning hymn of the Jewish wanderings, the Ha Tikvah—*The Hope*,

Back to our fathers' land to fly,
Home to the height where David dwelt

will be forgotten as they raise a multitude of voices in chanting again one of the Psalms of David:

When the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the heathen,
The Lord hath done great things for them.

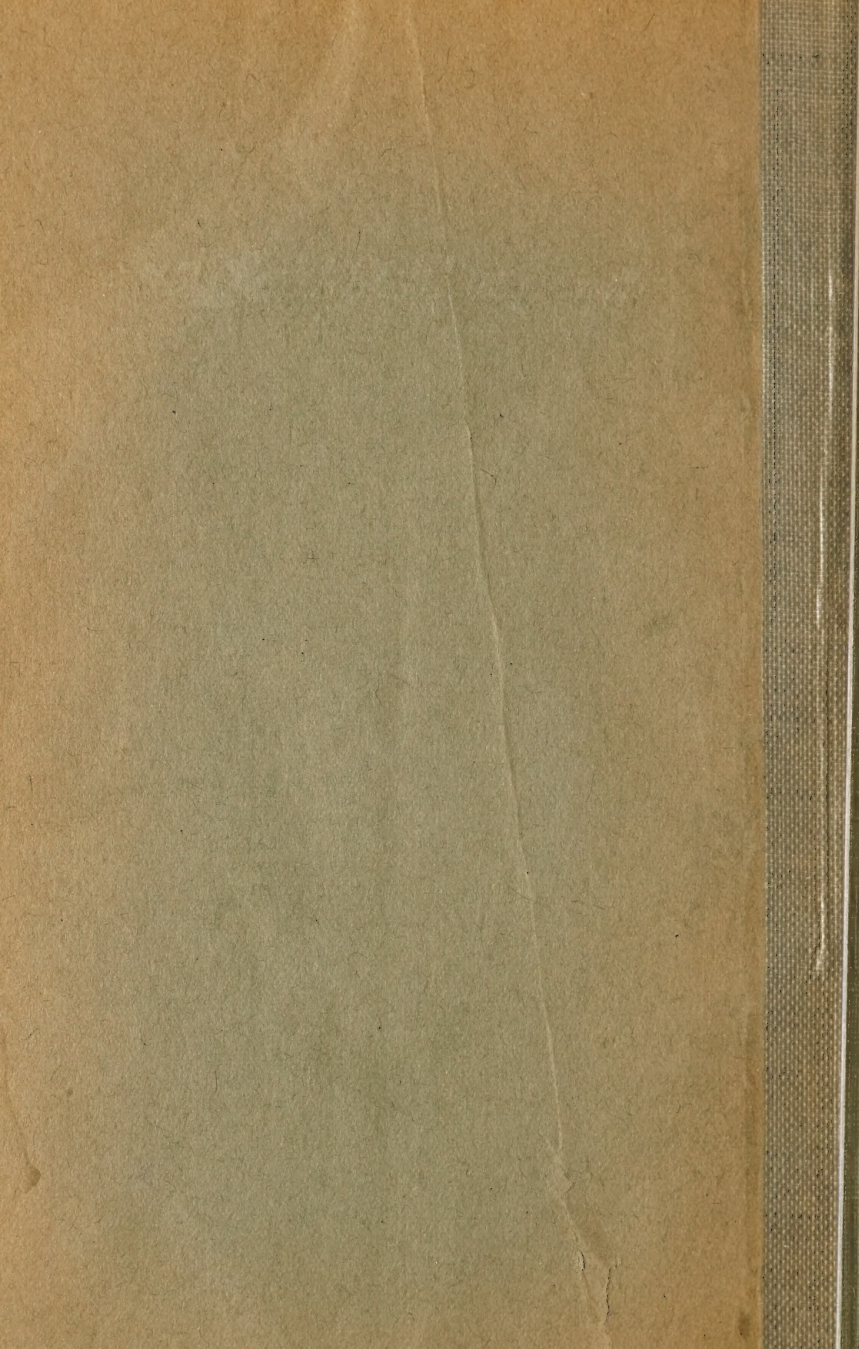
There is a day of mourning yet for Israel, when they are back in their land. Then '*shall they afflict their souls,*' mourning as the prophet Zechariah foretells, '*every family*

apart and their wives apart.' It will, the prophet declares, be that day when '*they shall look upon Me whom they have pierced.*' From Isaiah lxvi. 8 it appears that it shall be a sudden, simultaneous and nation-wide conversion. When the Blessed Hope is realized and our Lord appears in the clouds, John also tells us, '*they also which pierced Him*' shall see Him, and '*will weep because of Him.*' When they see their Joseph whom they thought dead, seated on the right hand of God and coming in great power and glory, then the mourning and soul-affliction of the Day of Atonement will find its fulfilment. And immediately will follow for the whole world, the Feast of Tabernacles, the world's Harvest Home, the blessed and holy first resurrection, and reunion and joy such as the world has not known even before sin entered. Then '*will come salvation and the kingdom of our God and the power of His Christ,*' for the whole '*creation shall be delivered out of the bondage of corruption, into the glorious liberty of the sons of God.*'

Every Christian must pray for the taking away of the veil from the hearts of Israel, and that means that we ever pray, '*Come, Lord Jesus. Amen.*'

Gujranwala, Punjab
January, 1, 1927.

HENRY S. NESBITT



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